Lester Levenson Misc Folder

[Speaker 1] (0:00 - 10:56)

Returning to the right remembrance of who and what we are requires only letting go of the limitations. Now, every limitation starts from the sense of egoity. The sense of ego is a sense that I am separate from the all.

And the moment I say I am separate from the all, that creates a certain amount of lack. It takes me out of the infinity and puts me in a situation where there's something other than I, something I need. So to return to this infinite being that we really are, always was and always will be, we need to let go of the sense of egoity.

We need to let go of the ego. There is no growing into the perfection because the perfection is always perfect. We cannot grow into realization.

Each and everyone is fully realized here and now. What appears as growth is the letting go of the concepts to the contrary. It is the letting go of the ego.

So letting go of ego is the only way, the fastest way, to return to the right remembrance of who and what we are. The first byword I gave was, as you see the world, so are you. This can be used to gain full realization.

If we keep looking at everything we see and looking to see that what we are seeing is just right in our own mind. It's the only place we can see anything. That what we're seeing out there is our own mind.

And when we see that, we move in the right direction. I believe the second thing was, all happiness has its source in the self, with a capital S. All misery has its source in the ego.

So that in the world, whenever we feel happy, if we will trace the source of it, we will find it's just our very own beingness that we are feeling and calling happiness. If we trace the source of the misery, we will always find an ego frustration. By using that, we can gain full realization.

And that can be used also every day, all day. Trace the source of happiness, we discover that it is our very own self. Trace the source of misery, we discover it's just an ego frustration.

Then the third one was, think what you want, and that is all you will get. Or think only what you want, and that is only what you will get. By using this every day, all day, we can also move closer and closer to realization and eventually attain it.

So that brings us up to date now. And tonight I'm going to offer this. Let not your happiness depend upon things.

Anytime we attribute any happiness to a thing, we are blindly attributing the happiness to it. The actual happiness does not come from the thing. It comes only from quieting of the thoughts.

Which when quieted, we more feel our very own self. And we are happier. Discover this for yourself.

Use it. And let not your happiness depend upon things. Now this leads into another root called desire.

Desire could be called our public enemy number one. It is only desire that leads us into all our troubles, all our miseries. There is no joy so great as the state of desirelessness.

If you will ever taste that state but once, you will always strive to let go of desire. There is nothing so joyful, nothing so freeing. As the desirelessness state.

It is only desire for this, what is really an appearance, this world, that keeps us in this world. When we have let go of every last desire, we free ourselves from all the limitations. We free ourselves from this world.

So let not your happiness be attributed to things. When you feel happy, dwell in that happiness. And you will see it is not in the thing, it is right in you.

Now a corollary to that would be, let not your happiness depend upon people. When we say people make us happy, it is the same as saying things make us happy. A particular person satisfies a desire, which desire made us unhappy in the first place.

And when the desire is satisfied, the mind is quiet. And the inner real self just beams and expresses and is more so. We just reflect the inner self more so.

Whenever we quiet our mind. So those are two powerful things that we could use to gain realization. Let not our happiness depend upon things nor people.

When we see that we are doing that, we should try to let go of it. We should try to see the source of the happiness. By examining it we will learn that the happiness is not in the thing, is not in the person.

That the happiness is in us. That the happiness is our natural state, which we let go of. Claiming we lack something and therefore must desire it.

Now this will never be known until you do it. But I say if you will try it, if you will do it, you will discover a happiness beyond anything you ever dreamed of. Strive for the desirelessness state.

Strive to let go of all attachments and aversions to things and to people. Reach the state of equanimity. Are there any questions on this now?

[Speaker 7] (10:58 - 11:19)

Yes, I have one. I find a slight aversion arising in my mind towards a young girl I know. Spiritual inspiration.

And I am surprised at my feelings. I don't like her, my perception. How would you face that?

[Speaker 1] (11:19 - 11:27)

I would look in me to see just that quality that I don't like in her. I'd look for that quality in her.

[Speaker 7] (11:28 - 11:29)

It has to be.

[Speaker 1] (11:29 - 12:05)

You couldn't see it in another one unless it existed in you. You just couldn't see it in another one. This is quite shocking at first, but if you go into it, you'll discover that it's so.

And this was number one. As you see the world, so are you. What we see in others exists in ourselves.

So you make the effort, you try.

[Speaker 7] (12:06 - 12:13)

How would you approach finding out in yourself?

[Speaker 1] (12:14 - 12:22)

You take the attention and you turn it in this way. Well, I don't like her because she talks too much.

[Speaker 7] (12:23 - 12:25)

She doesn't talk at all.

[Speaker 1] (12:29 - 12:31)

Well, then I'd say, well, do I talk?

[Speaker 7] (12:33 - 12:37)

I don't even say hi. She doesn't say hi.

[Speaker 1] (12:38 - 12:53)

Well, anyway, the method is to go within and stick with it until you see this quality within you. When you see it, you automatically let go of it. Then you won't see it in her.

It won't bother you.

[Speaker 7] (12:57 - 13:20)

I know that it has to be within since this class has been going on. I realized that when that arose, and I knew that it had to be, because she doesn't give me anything to hang on that I can see. And so I don't know.

But you just keep turning the focus within when the feeling arises.

[Speaker 1] (13:28 - 32:03)

There's one thing I didn't say in the review, and that is if we hope to get realization, if we want full liberation, this path must be a full-time subject. It cannot be once a week or once in the morning and once at night. It must be every day, all day.

And it can be so. And it should be so. And that's why I give out these methods that could be used by anyone every day, all day.

And all these methods are different ways of discovering and letting go of our ego tendencies. And when we start, some of us think that all we need to do is do this for a few days or a few weeks, and that all the ego should be gone. But we soon discover that there's an awful lot of ego that has been stored up over the centuries or millenniums, actually.

That the ego does not die easily nor quickly. So do not become discouraged if you see that the ego doesn't drop away quickly. Also, let me warn you that as you let go of ego, greater amounts of it come up for dumping, for letting go.

The more we let go of it, the more we are capable of facing it. And therefore, unconsciously we present more ego to ourselves. So sometimes at the beginning it seems as though the ego is getting stronger.

It's not getting stronger. It was always there. Otherwise it couldn't come up now.

But because we are growing, we can face more of it. And this process must be kept up until there is no more ego. And that place where there is no more ego, there we find God.

There we find our very own self. And I repeat, in order to do this, it must be a full-time occupation. And it can go on no matter what work we are doing.

In the background we can always have this subject, sort of in the back of our mind, always seeking, Who am I? What am I? Always using some method or other.

What happens if we don't use this method? We are going along with the delusion. We are going along with the ego play and strengthening it.

Anyone who is not growing is going the other way. Any time during the day that we are not on this subject, we are going the other way. And we cannot make the goal if we spend 3-4 hours a day on the subject and 20 hours a day on the ego.

What we gain in the 3-4 hours we more than lose in the 20 hours. So if we want realization, and there isn't anyone who cannot get it this lifetime, we must make it full-time. When we do, it becomes easier as time goes on.

We develop the habit of looking for and letting go of the ego. It gets to be a joy because every time we let go of a bit of ego, we are a bit happier. Our world becomes a much nicer place.

Our miseries get less. And it's more noticeable during the low points that our bottoms just don't go down as far as they used to before. And if you want to check your growth, check it on your low points.

And someday that low point is up in the realm of happiness. So when you go down, you go down to happiness. And when you move up, you move up into the so-called ecstasies.

Then you are what I call over the hump. No one has to tell you to follow this path when you get that far. You know without question that this is the way.

This is the happiness that you had always been seeking. This is everything that everyone is seeking, but some of them are seeking it in the wrong direction. But now that we have found the right direction, we never let go of it.

So every time we let go of a bit of ego, we let go of a bit of unhappiness. And bit by bit, every day, all day, continuing this process, you will discover relatively rapid results. Letting go of ego is the way to all this.

In the letter I wrote last time, I made a statement that I would try to give you the key to maintaining a constant happiness so that you don't nose dive. I was aware that several individuals were diving and not coming up, which I guess is one of the reasons why I didn't get here. You see, when you're down and you think, oh things are terrible and you're frantic, I couldn't communicate with you very easily.

Also, if I came here and you got this lift and got out of it, you would say that I did it, which develops a dependency relationship which isn't good. You're infinite, you can do anything and everything you want. You can have, be, or do whatever you will or desire.

And when the disturbance lasts long enough, you get fed up with it and you let it go anyway. Then you do it, see, and it's much, much better when you do it and you don't need someone else to lean upon. But I kind of felt that what the group would like to know at that time was how to maintain this happiness.

Why don't we have it all the time? We should. And so I thought I'd try to give you the understanding or the key to the understanding that will help you develop happiness that lasts.

All right, now this is the key. When you understand or when you know what happiness is, then you're able to establish happiness more and more until it's all the time. But the key is knowing what is this thing happiness.

When you know what it is, you look for it where it is rather than look for it where it isn't. Looking for happiness where it isn't is what gives you misery. Looking for happiness where it isn't is what causes you to nosedive.

Is there any question on that, what I've said so far? The key is knowing what happiness is so that you can go directly for it. Not recognizing what happiness is makes it difficult to establish it permanently.

What is happiness? Well, to most people they call it pleasure and what it actually is is escape from pain. What most people call happiness today is their getting away from their pain, escape, entertainment.

They cannot stand being with themselves, with their own thoughts. They have to run to a movie, a nightclub, to visit someone just to get some action going so that they are not alone with their own thoughts. When their mind is taken away from their own thoughts, they feel better and they call that happiness.

All entertainment is actually that. Although when you become free you can enjoy entertainment far more than before but you need none of it because you're happy. Now the happiness I'm going to talk about is not the escape from misery kind of happiness.

It's the joy that results from being your real self. The more we are our real self, the more joyous we feel. Now this joy is accomplished not by the thing or the person out there whom we associate with the joy but it's accomplished by satisfying the desire for or the thoughts wanting to acquire this person or thing.

We quiet those thoughts and the quieter the mind is, the more the self can shine forth. But this is something you've got to see in your own mind that the quieter you get your mind, the more joyous you are, the happier you are. It's good to play with this, experiment with it until you see it.

That whatever that joy was, it always resulted in quieting of the mind and then you feel

happy. Then you begin to let go of attaching that happiness to people and things. You begin to see that the joy is only your very own self coming out more.

But then when you see what this happiness is you're not going to look for it where it isn't and you reach the place where you need no one and no thing to be happy. You just are happy all the time. Is there any question on that?

I guess intellectually it's seen by everyone whether you see it through your own mind's eye or not. You should have it at first intellectually then experiment with it, test it out. And you'll discover that this is so, that every time you feel happy your mind is at ease and that what you attributed to the person or thing outside of you was something going on within you, the quieting of your mind, so that your real self could shine forth more.

Then when you see this you won't bog down anymore because the moment you become unhappy you'll know just where to go to re-establish the happiness. First recognizing that the happiness is not the person or the thing but the quieting of the thoughts, of desire for the person or thing, which allows you to just be more. When your mind is on things out there you're not being, you're involved with external.

I say the key is seeing just that point, that your happiness is the quieting of your mind through the satisfying of desires which still thoughts for the thing. When you actually see that in your own mind you can do it directly. You can let go of those thoughts without achieving the person or the thing and immediately you're happy.

But the overall thing is that you move toward happiness where it really is, in you, not in the external. And in that way you establish a state of happiness that is continuous. Again I say each one has to realize this for himself or herself but when he or she does then happiness can be made permanent because then you look for happiness where it is and you stop looking for it where it isn't.

There is no happiness in people or things. Happiness is our basic nature. Happiness is our very beingness.

And when we are only being we are infinitely happy. When we are only being and nothing else we are infinitely happy. It's knowing your infinite beingness that is eternal, it never changes and that this whole world cannot touch you.

It's just a fiction, a dream and you move through life with no attachments and no aversion. Then no one and no thing can disturb you and you have this infinite peace and joy that's constant. The only difference between a fully realized individual living in the world and one who is not is their attitude toward everything.

[Speaker 13] (32:04 - 32:04)

Why?

[Speaker 1] (32:08 - 32:21)

An unrealized person identifies with a single limited body-mind. A realized person identifies with everything, every being, every atom.

[Speaker 6] (32:23 - 32:26)

Therefore getting joy out of everything?

[Speaker 1] (32:30 - 43:23)

No, your very nature is joy. You don't get it out of everything that happens. Your basic nature is unlimited joy.

This is your natural state. As long as you don't hinge it onto a person or a thing it's there all the time. But if you say you can't have joy unless I do something you limit your joy.

The natural state is unlimited joy. This is the real natural state. The natural state is being infinite.

And we superimpose over that thing all these ideas of limitation, of needs, attachments, aversions which block out this infinite joy that is natural. I thought maybe a summary of what we've been through where we're going and what there is at the end might be a good idea for the last talk of this series. I really don't know how we started, at what point but the way I like to look at it is that everyone is seeking happiness full and complete with no taint of sorrow.

That that happiness is our very own basic natural nature which I call the Self, with a capital S and because it's our basic natural nature is the reason why everyone is seeking happiness. And in the end we see that happiness with a capital H God with a capital G turns out to be the same thing. The mistake we all make is that we look for this happiness in people and in things and it is not in people or things.

The happiness or the pleasure that we feel is the eliminating of the pain of the desire for something. This desire is an original lack which we assumed. Being infinite beings we never had any lack.

We assume this lack, we create a desire for it. When the desire is fulfilled our thoughts stop and when our mind is still our basic nature, the Self, shines forth. The little things I've been saying and trying to accomplish have been trying to get you to see this yourself.

Nothing should be accepted that I say nor that anyone else says until you can prove it out for yourself. The uniqueness of this science, which is a science someday you'll see it's the science of all sciences is that this is a subjective science. We have to seek it within.

We can't put it out on a table in front of us and examine it. We can only examine it within our own mind, within our own being. Also the intellect does not avail it to us.

The intellect can get us in the right direction to find it and the right direction is by stilling the mind and by experiencing this truth, this knowledge. So only by experience can we get to know this. It is good in our daily life to be not the doer.

Be not the agent. Just be the witness. It is not I but the Father who worketh through me attitude which several in this group already have.

It is the main conduct of life that we should strive for. The more we become the witness in life the more we become non-attached to the body the more we become our real self. So there's two things I'm suggesting.

One is the quest who am I and the second is in life itself be not the doer, be the witness. Let things happen, allow it to be because that's the way we are in the final top state and the best behavior in life is that which is characteristic of the top state. There are many other things which I'm sure you're aware of of humbleness and so forth, goodness, kindness, honesty.

All these things help but the greatest aid is be not the doer, be the witness. All right, now when the self of us presents itself to us it's a tremendous experience. It's a very difficult one to contain.

We feel as though we're going to burst because we recognize our omnipotence, omniscience and omnipresence but just seeing it once doesn't establish us in that state. However, once experiencing it you'll never let go until you reestablish it. So you'll continue to try and we should continue to try to get back into that state.

The next time it'll last a bit longer, third time still longer until finally we are in it 24 hours a day. When we attain this top state we are not zombies but we are all-knowing, everywhere present, everything falling perfectly into line without us. We move in the world just like anyone else moves but the difference is we see the world entirely different from the way everyone else sees it.

We see our body as our body and we see every other body equally as our body, every animal as we, everything. Now that seeing everything as I gives us that singular oneness throughout the universe which is called God or the self. We see our own body moving through life almost like an automaton.

We sort of let it go its way. And since we are not that body nothing that happens to that body can affect us. Even if we're crushed, disintegrated, it wouldn't mean a thing to us because we are fully knowing that we are not that body.

We know our eternal beingness. So one who has attained the top state is difficult to

distinguish from anyone else. He'll go through the same procedures of life, whatever he was doing before, he might continue to do.

But his outlook on life is entirely different. He's completely egoless. He has no concern for his own body.

He is interested more in others than he is in himself. He is interested in all humanity. Whatever he does has absolutely no ego motivation.

His body will continue to live its normal span in the eyes of those who are not fully understanding and usually goes out the same way most bodies go out via so-called death and coffin. But the one who was originally connected with that body never sees any of this death. He sees this entire world as an illusion that was created mentally just as we create scenes, cities, and worlds in our night dreams.

And when we awaken, we realize there never was such a thing. In the same way, when we awaken from this waking state, we see that the whole thing was a dream and never really was. That the only thing that ever was was the absolute reality, infinite, all-perfect, all-knowing, all-powerful, omnipresent.

[Speaker 3] (43:32 - 43:34)

Any questions on this?

[Speaker 2] (43:35 - 43:43)

Do not be the doer of the plan.

[Speaker 1] (43:43 - 44:04)

Don't you do everything normally or sit back? No, the right way is not to plan because everything's perfect. Let it happen.

You'll be guided intuitively. Instead of planning up here, at the right moment, from moment to moment, you will do the exactly right thing.

[Speaker 2] (44:06 - 44:22)

Perfectly. There is a situation where somebody might take a position of that kind when he hasn't really felt it and, for example, is saying, well, I'll just wait. I'll stay in bed until I'm moved.

In the meantime, this plan isn't paid.

[Speaker 3] (44:23 - 44:25)

So, you'll have to move.

[Speaker 1] (44:26 - 45:05)

If we assume that we are there and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state now, the perfect state, where everything is in absolute harmony every moment. Then you never think, except this very moment.

And at this very moment, you know from within just what is the right thing for you to do. So, you're guided intuitively each and every moment and everything falls perfectly into line.

[Speaker 3] (45:05 - 45:10)

All right, now, if you're not there, of course you have to think. You have to plan.

[Speaker 1] (45:12 - 45:24)

But this is the goal to strive for, the one that I'm speaking about. This is the top state. If you're there, you don't have to plan.

You can instantly materialize a palace of gold.

[Speaker 2] (45:26 - 45:38)

Well, in practice, and probably in the beginning, a combination of the two, where things go very easily and then sometimes you have a hump in which you plan, you plan it out, and then other things. I suppose that would be the practical development.

[Speaker 1] (45:39 - 46:04)

Use that which is available to you now. If we are in a thinking realm, of course, we have to think. But strive for this top realm.

And striving for it, we will sooner or later attain it.

[Speaker 10] (46:06 - 46:11)

Would that be the difference between doing by thought or doing by knowing?

[Speaker 3] (46:13 - 46:13)

Definitely.

[Speaker 1] (46:13 - 46:24)

In the top state, you do by knowing. You just know from moment to moment. I know it.

That's just the way it feels. There's no thinking to it. I know it.

[Speaker 10] (46:30 - 46:59)

I know from my own experience, I slip back and lay out a plan, but sometimes that plan comes very easily and quickly to me, and other times I have to struggle like the devil to work it out step by step, and I don't know what's going to happen. And other times I just lay out a plan and I know what's going to happen, but I still lay the plan out, but I know what's going to happen, and I just have no difficulty with it. This is what happens to me.

[Speaker 1] (47:01 - 51:33)

The word know, as you use it, is the key. You know how that word feels when you say, I know it. There's no doubt, not one iota of doubt there.

And it happens. That's the key. That's the realm of knowingness.

Make that all the time. Keep working for it until it comes. The quickness in which we attain this is determined by the intensity of the desire for it.

The more we desire this top state, the sooner it comes. Everyone makes it eventually. I'm convinced the majority of people on earth today will probably take two million years, even more.

But any one of us who are consciously seeking the way out can do it this lifetime. The so-called grace of God is always there also. All those who have made the top grade before us, with their consciousness of perfection being radiated to us, we have tremendous grace being actually pushed our way all the time.

However, they have no right to impose themselves. We have to open ourselves to it in order to receive it. We need this grace because of the state of affairs today.

Man is relatively low. We are very strongly convinced that we are a limited body. And by long habit, we are trying to hold on to it.

So it's not easy to let go of this body. And because of that, we need the grace of the great ones who in our eyes have passed on, but in their eyes, they're still here. When we recognize that they're still here, we can see them and talk to them the way we talk to each other.

Or if we accept them partially, we can talk to them in sort of a dream or a vision or see them in a way in which they're transparent. You can see through them. But the way we meet with them is determined by our acceptance of them.

If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me, you had that much acceptance, then you could do it. Now, some of us know that he came into this room several times. He gave a sign proportionate to our degree of acceptance.

If he were to suddenly appear in the room, it would be too much for most of us to accept. Therefore, he doesn't. But the way he comes to us is determined by our acceptance of him.

He gave signs here. He gave signs to some people here, and I don't think they even recognize that he gave a sign. But all the signs were not, say, like me touching you on the shoulder if I came over and touched you.

It wasn't that way. But that's only because you can't accept that that could happen with him. The point I'm trying to make now is that we should open ourselves to the help of the great masters.

Jesus wants to see each and every one of us know our perfection. He can't force it upon us. But his hand is always extended.

It's good to keep this in mind. Then we open ourselves more to the help.

[Speaker 4] (51:35 - 51:36)

How do we request?

[Speaker 1] (51:40 - 52:05)

We have to be accepting of Jesus as being alive just as much as we are, capable of meeting with you the way we meet with you. Then it can happen. We have to be open to the help.

The help is always being sent to us.

[Speaker 4] (52:06 - 52:08)

Are there words to say to us, Gary?

[Speaker 1] (52:12 - 53:05)

Yes. But I can't give them to you. That's up to you.

I give you the general principle, acceptance of him, the way he is. Don't expect him to be not Christly because he won't be that. However, he can appear as a very humble human being in form, being omnipresent.

At any moment he can appear to anyone and speak with them.

[Speaker 7] (53:09 - 53:13)

If he will be as Christ, it won't be in disguise. Will he be a beggar at the door?

[Speaker 1] (53:14 - 54:33)

No. I don't think so. The only disguise is the one that we put on him.

He will never disguise himself. He wants to be recognized as Christ. When I use the word Christ, I mean the principle Christ.

That's not his name. His name is Jesus, the Christ. The man Jesus had the Christ consciousness.

We have to accept him in his consciousness, which is extreme humility, simplicity, no Hollywood glamour. Yes. The greatest humility is through surrender, not I but thou.

It is not I, the father who worketh through me. Everything I do is God's work. I am not doing it.

It's surrender of the ego, the ego being the sense of individuality. You've got to surrender yourself as an individual, and that's complete humility.

[Speaker 2] (54:45 - 55:04)

Surrender yourself as an individual, and how about the other person? Does that matter? I think we mentioned once before, the other person, we recognize as ourselves, and we're true.

And so we're just saying, who is this other person, and why the humility when we have all power?

[Speaker 1] (55:05 - 56:52)

From where you stand now, the other person should not concern you. The only thing that should concern us is what we do. It matters not what your attitude is toward me.

You could hate me with every cell in your body, but it's of extreme importance what my attitude is toward you, why you're hating me. I should love you fully and completely. Then you'll understand the answer to all questions.

See, when you separate and then ask what's up here, it just doesn't fit. But when we love and only love, we are using the most formidable power in the universe. No one and no thing can harm us.

We can never ever be hurt, unhappy, if we would only just love without any hate. You can never be hurt when you love. Now this is in the sense that the love is full, complete.

It's divine love. It's just love with no, not one bit of hate in it. Turning the other cheek, giving the pants to Max, loving your enemy.

That's the kind of love it takes. And that's the way we all are, naturally, before we distorted this thing.

[Speaker 4] (56:53 - 56:55)

Love is understanding.

[Speaker 1] (56:57 - 57:44)

When you love, you understand the other one fully. It's understanding, in fact, identifying with the other one, being the other one. Coming down a step, it's wanting the other one to have what the other one wants, loving the other one the way the other one is.

In reality, we have only one enemy. That's ourselves. No one can do anything to us.

No one can do anything for us. Someday you'll see this then. We, in our consciousness, determine everything that happens to us.

[Speaker 2] (57:47 - 57:49)

It's our idea of ourselves, isn't it, sir?

[Speaker 3] (57:50 - 57:51)

Right.

[Speaker 1] (57:54 - 57:59)

Which could be made better. Yes?

[Speaker 10] (58:00 - 58:26)

When you say understanding, do you mean understanding in a logical sense? Of understanding the things that you do then? Or do you mean understanding in an acceptance of them, without question of the reasons they're doing things, as good or bad, just acceptance of whatever they are in an entirety?

[Speaker 1] (58:26 - 58:59)

Yes, it's acceptance in an entirety, but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong, we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

[Speaker 4] (59:00 - 59:01)

Which in his mind would be happiness.

[Speaker 1] (59:03 - 1:00:03)

He's looking for happiness the way he sees it. Even a Hitler, in his mind, is doing right, and therefore should not be hated, but should be loved, wanting him to be what his real basic nature is. Now, this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program, loving and hating are two different things than approving of a program. So we love everyone, see them as misguided beings, and forgive them for knowing not what they do. They're like children, misguided.

What's the most effective way to handle pain?

[Speaker 8] (1:00:06 - 1:00:25)

Because I realize the ultimate maturity of an individual would be such that he wouldn't have pain, but let's say that we're in a state where we have to.

[Speaker 1] (1:00:25 - 1:01:01)

The best way you possibly can. You can take it, if I take it from the bottom up, if the only way you can do it through if the only means you want to do it through is the material, it's aspirin and drugs. If you're able to handle it mentally, you can offset it in many ways.

One simple way is to feel it.

[Speaker 8] (1:01:03 - 1:01:12)

I don't know, my wife had mentioned you had said that, and I had dealt into it, something I didn't really understand.

[Speaker 1] (1:01:14 - 1:02:30)

Well, this goes into what is pain. Pain is an alarm in a certain part of the body that there's a danger there, and if we mentally recognize the alarm, the pain, it turns off. But because of a long-time habit of trying to run away from pain, we mentally try to flee from the pain, to get away from it, and the alarm stays on and the pain stays on.

You watch animals, they don't suffer the way we do. Something hurts them, they'll feel it, and the pain goes. We can do the very same thing.

Another way of putting it might be, like, face the pain, or... Is there a form of realization in this? No, this has nothing to do with realization.

This is a very down-to-earth, practical method of...

[Speaker 8] (1:02:30 - 1:02:32)

I mean, you're realizing pain.

[Speaker 1] (1:02:34 - 1:05:54)

You're making it real? Yeah. You're making it more real when you're trying to run away from it.

Like a big bear chasing you when you're trying to run from it. Most of us don't see this point, that when we have pain, we're always trying to get away from it, we don't want to recognize it, and therefore the alarm stays on. Now, it's difficult for most people to face the pain, because by habit they're used to running away from it, mentally.

So I suggest to them that they make it hurt more. If I had a pain in my finger, if I wanted to make it hurt more, I really couldn't. But what I'd do is I would go into it and feel it.

And the moment you feel it, it disappears. Just try it. Now, that's a very simple, practical way to alleviate pain.

Coming up higher, be not the body. If you're capable of doing that, saying, I am not the body, what was a severe pain becomes a very dull pain in a distance, way down there in that body. And you can function as though there's no pain there.

It doesn't bother you anymore. You let the body go its way, so to speak. So by being not the body, you step away from pain.

If you can be not the body, you can let a doctor operate on your body and you wouldn't feel it. That's to the extreme. The higher way is to see only the perfection.

Where there's perfection, there is no pain. There just isn't any. So there's various levels at which we can approach pain.

But try that feel-the-pain method. You'll see it's a simple, easy way once you catch on to it. And then if there's a damaged part of the body, it heals very quickly.

The same day, overnight, or very rapidly. Just by feeling the pain. Because when you feel the pain, you're recognizing the alarm, and the body mechanics go to that point and start immediately repairing it.

If you had pain now, I could show you, I think. Do you have pain? What hurts?

Can you show me just what part of the head? Okay, well, feel it. Can you feel it?

Alright, now make it hurt more.

[Speaker 3] (1:06:03 - 1:06:08)

Does it hurt more? What's happened?

[Speaker 1] (1:06:09 - 1:07:19)

Is it still there? It's lighter? Make it hurt more.

How is it now? Not the same. You're taking the most difficult spot.

The headache is the hardest thing to localize. But it'll work on a headache. To try it out, it's easier on a very painful part of the body, a finger or some limb.

Try it out. And when you can apply it there, it'll be easier for you to apply it to the head. And also, when you're by yourself, it's easier to do it than when you're in company with a lot of people.

But I'll guarantee you that if you feel the pain, it'll go away.

[Speaker 8] (1:07:20 - 1:07:24)

You're really recognizing the alarm that's set up there.

[Speaker 1] (1:07:35 - 1:07:40)

You'll permit the body mechanics to go to work to undo it.

[Speaker 11] (1:07:40 - 1:07:48)

Anyone else?

[Speaker 1] (1:07:52 - 1:07:54)

A doctor could give you...

[Speaker 11] (1:07:54 - 1:08:06)

Yes, I mean, as far as someone who is not going to a doctor, say another member of the family or someone else, or if he doesn't know anything about therapy.

[Speaker 1] (1:08:06 - 1:08:37)

It's giving you something that'll take your mind off the pain. Right now, something very important in his life happened right now. More important than the headache, he'd forget about it entirely for the moment, and he wouldn't have it.

So if someone in the family comes and pulls you away from it or does something like that, you can forget it. The moment you forget it, it's gone. You forget it by putting your mind onto the new thing that's coming into your mind.

[Speaker 11] (1:08:39 - 1:08:51)

Well, I'm going to say in her case, she knows that aside from doing that, would she just think of him being as being perfect?

[Speaker 1] (1:08:51 - 1:09:09)

Oh, the way we help another one is to know their perfection. And to the degree we know that they're perfect, to that degree we support them in the right direction. Yet they must take it.

We can only support them.

[Speaker 11] (1:09:11 - 1:09:17)

So if they don't go along, then actually they're putting up a barrier.

[Speaker 1] (1:09:18 - 1:09:23)

If they don't go along, that's their God-given free will.

[Speaker 7] (1:09:29 - 1:09:30)

Yes.

[Speaker 1] (1:09:33 - 1:09:49)

The only place we feel pain is in the mind. We think we feel it in the body, but we don't. The body doesn't feel anything.

The body's inert. The body's just matter. The pain we feel is in our mind.

[Speaker 3] (1:09:50 - 1:09:51)

It's all mental.

[Speaker 7] (1:09:55 - 1:09:57)

How could you get a job?

[Speaker 1] (1:10:01 - 1:10:41)

That's very difficult. And yet it isn't. You'd be surprised how children can accept these ideas much more easily than we grown-ups can because they haven't been so thoroughly indoctrinated in the wrong direction as we have been.

The younger we are, the more easily we accept these ideas. So the way you do it is by teaching it to them, treating them as an equal and talking to them as though they can understand this. You'd be surprised how they'll pick it up.

[Speaker 11] (1:10:42 - 1:11:01)

Well, actually, many mothers are doing this in diverting children. If they run and they

bump themselves or something, why are they immediately, if it seems automatic, to divert them to get them thinking of something else or doing something else and forget about the bump?

[Speaker 1] (1:11:02 - 1:11:25)

You can see it in children sometimes. They get a terrible knock on them with their playmates. They're ready to cry and they look and then they forget about it and they go off playing.

Whereas with the mothers around, sometimes you get a much different reaction. So you see how children can have pain one moment and let go of it the next moment.

[Speaker 7] (1:11:36 - 1:11:38)

Body is the same?

[Speaker 1] (1:11:38 - 1:13:00)

No. Rashes are not necessarily painful. A rash over the body is due to a mental irritation that is superficial.

It comes out on the skin. Mental irritations that are deep come out on the inner organs. Right, because the organs are much more vital than the skin.

It's just an irritation. It's a conflict between something unconscious and something conscious. And because half of it is unconscious, we can't see it, and that conflict goes on and it's very annoying, irritating.

And if we hold it, it'll come out in a rash on the skin. This is why doctors can't do anything about it. The best of skin specialists will tell you this.

They try this salve and they try that salve, and sooner or later something seems to work. Generally it's time that does it.

[Speaker 11] (1:13:04 - 1:13:17)

But in the beginning, something like this, as far as the healing of oneself, does affirmation actually help him?

[Speaker 1] (1:13:20 - 1:13:52)

Yes, affirmation is good because you're putting in a thought that will demonstrate the positive. And the more you affirm, the more you'll accept it. The more you'll help undo the opposite.

If it's hard to affirm, it's even good to start with a denial. Deny what it is, then affirm

what you want.

[Speaker 11] (1:14:01 - 1:14:05)

Ugg. I don't want that. I do want that.

[Speaker 1] (1:14:10 - 1:14:11)

Just ugg and ooh.

[Speaker 11] (1:14:18 - 1:14:20)

It'll make you remember it early.

[Speaker 7] (1:14:22 - 1:14:26)

You said the conscious mind does not recognize the word.

[Speaker 1] (1:14:28 - 1:14:55)

The mind. The mind thinks only in pictures. It doesn't think in words like not.

Whatever picture you hold in mind, you create. If I don't want bananas, I'm holding bananas in mind and I'll get it.

[Speaker 7] (1:14:57 - 1:14:59)

And how is the denial?

[Speaker 1] (1:15:01 - 1:18:24)

To help you better affirm, I am not the body. I am the infinite self. Because people are steeped in the negativity, and it's so real to them, by denying it, it gives them an added push toward the affirmative.

They should always be followed up by the affirmative. Only denying would be holding on to it. This is why fear is such a bad thing.

We hold in mind that which we fear, and thereby create it. Whatever you fear, you'll bring upon yourself. Because the mind's only creative.

What we hold in mind, we create. The mind thinks in pictures. People think it thinks in words.

But whenever you say house, you don't say H-O-U-S-E, you have a picture of a house. Or a man, it's a picture of a man, not the letters M-A-N. And this is why people are able to talk, telepathically, to people who don't speak their own language.

If we could speak telepathically, and you knew only Greek, and I knew only English, you would talk to me in Greek, and I'd be picking up all your pictures. I would talk to you in English, and you would pick up all my pictures. And we could converse that way.

It is simple. It's simple, and everyone uses it. But because we have talked ourselves out of the idea that we can talk telepathically, we think we can't.

But we do read each other. Unconsciously, we're always reading each other. It's a natural ability, all beings have it.

All animals have it. They use it much more than we do. Animal knows your thinking and your feeling.

Babies know it. Only educated adults don't. You're educated out of it.

But that is the absolute truth, that we are infinite beings. And when we see the infinity within ourselves, we see that everyone is me. There's no more separation.

But until you see it, it doesn't make sense. And yet, anyone here could get glimpses of it. By getting the mind quiet enough, you'll see it.

[Speaker 3] (1:18:28 - 1:18:30)

And you'll see that you are me.

[Speaker 8] (1:18:36 - 1:18:42)

These, uh, these, say, glimpses, usually that's all they are, isn't it?

[Speaker 1] (1:18:42 - 1:18:45)

Not all.

[Speaker 8] (1:18:45 - 1:18:48)

Well, I mean, most of them. Most of them.

[Speaker 1] (1:18:48 - 1:19:10)

It starts off with a, that way. And as we stick to the path, these glimpses get longer and longer until they become fully established all the time. And that's the ultimate goal.

Never forgetting God. Never forgetting who we are.

[Speaker 11] (1:19:16 - 1:19:16)

No.

[Speaker 1] (1:19:21 - 1:19:59)

Because the ego takes over again. There's still a lot of ego left. And then the moment we express as an ego, we have to let go of what we saw in order to be an ego, to be a limit.

To be a limited being. So the moment we choose, again, to be a limited being, we don't see the limitless being that we are. Yet you, you haven't lost anything.

Because to get the glimpse in the first place, you had to let go of quite a lot of ego.

[Speaker 8] (1:20:00 - 1:20:25)

It seems like whenever I've gotten a glimpse that I'm in a state of not being unconscious, of not being asleep, not being exactly conscious either, some state in between. And as soon as I've reached this conscious state, I then disappear.

[Speaker 1] (1:20:26 - 1:20:50)

Yeah, this conscious state is a state of ignorance. And there's a state between sleep and waking where as we come out of the sleep state and before we identify with the waking world, we're the real self that we are. If you could stay there, you would be the God that you are.

[Speaker 8] (1:20:55 - 1:21:05)

Well, before I realized what was going on, I had a few little friends with me, but I never knew what complete joy was.

[Speaker 1] (1:21:06 - 1:22:08)

You can use them. Pardon? You can use them to establish it more and more.

You're not thinking in that state, if you'll take a look at it. You're not thinking. You're just being.

And it is in beingness that we are God. And we can only be God. Before that happens, we say we have to get to know God.

When we get to know God, we discover that we are God and that it was our pure, simple, unadulterated beingness. Not being a body, but just being. It's just pure beingness.

[Speaker 8] (1:22:13 - 1:22:16)

You're almost not aware of your body.

[Speaker 1] (1:22:17 - 1:22:31)

Right. You're not aware of your limitations. Of what's recognizing your body is.

An extreme limitation. It's an extreme limitation.

[Speaker 7] (1:22:35 - 1:22:37)

How much of the unconscious?

[Speaker 3] (1:22:41 - 1:22:41)

Follow?

[Speaker 7] (1:22:42 - 1:22:42)

Yeah.

[Speaker 3] (1:22:42 - 1:22:43)

None.

[Speaker 7] (1:22:43 - 1:22:44)

None?

[Speaker 1] (1:22:45 - 1:23:14)

Everything should be conscious. The unconscious mind is the automaton that we are. Someone says blue, we move this way.

We move that way. Says a word we don't like, we feel bad. Says a word we like, we feel good.

That's all the unconscious operating in. We're like puppets when we follow the unconscious.

[Speaker 6] (1:23:16 - 1:23:18)

Those are habit patterns?

[Speaker 1] (1:23:19 - 1:25:54)

Yes. All habit patterns are the unconscious mind. No one can be fully happy until he or she realizes that there are no limitations.

That this body is no limitation. Happiness is our basic nature. We becloud that basic nature with thoughts.

Thoughts of lack, thoughts of want. When we want something, our mind becomes active in trying to acquire that. And we are unhappy because we lack something that we say we must have.

So we create unhappiness through desire. All unhappiness starts with desire. All trouble in this universe starts with desire.

Because basically we are perfect, full, complete, whole. We need nothing until we artificially create needs. And then become unhappy thinking how can we fulfill that need.

After that artificial unhappiness is set into motion. We call happiness undoing the unhappiness. That's what people consider happiness today.

Happiness is undoing the artificially created unhappiness. So we satisfy these thoughts of desire. And momentarily we still the thinking.

And when we still the thinking our natural infinite self is there all the time. And feeling that we call that happiness. Happiness is nothing but feeling your real infinite self.

That's all it is. Thoughts take you away from it. You undo the thoughts, you drop back to it.

[Speaker 3] (1:25:55 - 1:25:56)

That's called happiness.

[Speaker 1] (1:25:56 - 1:27:23)

I know it was difficult for some who have not heard this before to get what I just said. Happiness is our basic nature. If we don't upset it we are infinitely happy all the time.

We have already upset it. We have created unhappiness. So that today we call happiness the undoing of the unhappiness.

Which is fulfilling desires which momentarily still the mind. And when the mind is still we are in our natural state. And we say we are happy.

I'll hit you on something that's kind of hard, free will. There is no such thing in life. Because life is already fully...

How do you set up a computer? It's all set, programmed. What we call life today is a complete programming.

[Speaker 7] (1:27:27 - 1:27:36)

But right then and now, what difference does it make to what we do? What we try is already programmed anyhow.

[Speaker 1] (1:27:37 - 1:27:40)

No difference except this. There is a free will.

[Speaker 7] (1:27:41 - 1:27:43)

You just said there was no such thing.

[Speaker 1] (1:27:43 - 1:27:46)

I said there is no such thing in life, in our livingness.

[Speaker 7] (1:27:46 - 1:27:48)

All right, but that's what we are most comfortable with.

[Speaker 1] (1:27:49 - 1:27:52)

Well, if you are concerned with that, there is no free will.

[Speaker 7] (1:27:54 - 1:28:03)

Aren't you sick of all of life and the life around us? The world around us, the world we live in, the life we are living?

[Speaker 1] (1:28:04 - 1:28:05)

If you want to be, yes.

[Speaker 7] (1:28:07 - 1:28:08)

But what else is there?

[Speaker 1] (1:28:09 - 1:28:21)

There is an unlimited beingness. Which is what we are really concerned with. If not consciously, unconsciously.

We call it happiness.

[Speaker 7] (1:28:21 - 1:28:23)

In ourselves or what?

[Speaker 1] (1:28:26 - 1:29:36)

See, you are assuming something, and you want me to go along with you, that everyone is looking for happiness in this world. It's impossible to find complete happiness in this world. No one can ever find complete happiness in this world, in livingness.

Because it isn't there. Now, you are assuming that it is there. I say no, it isn't.

I say the happiness that you are seeking is beyond the world of limitation. That life and

livingness is all in the realm of limitation. You will never be happy fully until you are completely unlimited.

Am I making some sense now? Yes. So what you want to find is your complete, unlimited beingness.

And that's not in life and livingness, it's beyond that.

[Speaker 7] (1:29:39 - 1:29:41)

Then there is no happiness, no?

[Speaker 1] (1:29:41 - 1:30:33)

For total happiness. Total happiness is impossible in livingness of life. However, at any moment, anyone can be completely happy, if he will see what the happiness is.

That it's not in being a limited body, but in being the unlimited self that we are. That is the happiness complete. We cannot be a limited body and be fully happy.

It will never work out. You will only be completely happy when you discover that you are unlimited. We are all looking for this freedom, this liberation.

[Speaker 11] (1:30:37 - 1:30:56)

It's not in things that we say them now. If I have a new dress, I'll be happy. If I go to dance, I'll be happy.

This is a fleeting thing. Because two minutes from now, we are there and we are unhappy. So it isn't in having a thing, but it's in the realization within ourselves.

[Speaker 1] (1:30:59 - 1:31:07)

That we are the all. And need nothing.

[Speaker 7] (1:31:20 - 1:31:50)

If you did what? If we became completely self-realized. Yes.

Would we be content to stay here and think about the physical span of our lives?

[Speaker 1] (1:31:50 - 1:31:53)

At first you would be fully satisfied in everything.

[Speaker 7] (1:31:54 - 1:31:55)

Who are you looking at?

[Speaker 1] (1:31:55 - 1:34:07)

If you didn't have kids, you'd walk out tomorrow. You would do the same thing that you would have done before you became fully realized. You would do the same thing.

The difference would be your attitude toward everything. You would be extremely happy. Unconcerned.

No fear. And you would carry out just the same. The difference between a realized individual and a non-realized individual is basically this.

An unrealized individual says, I am this body. Subject to everything that this body is subject to. A realized individual says, I am this body, that body, all bodies.

I am everything. Therefore, subject to nothing. To a realized person, the body is in me.

To an unrealized person, he is in the body. A realized person will feel that the body is in him. An unrealized person feels that he is in the body.

But to answer your first question, you would carry through just the same. Your attitude toward everything would be different. You'd be just drunk with happiness all the time and do the same things.

[Speaker 2] (1:34:09 - 1:34:20)

Carrying that through, since then, you consciously be aware of only good. Our life would in acceptance be good.

[Speaker 1] (1:34:22 - 1:34:24)

You'd say everything is perfect.

[Speaker 6] (1:34:26 - 1:34:51)

That doesn't mean that your body evaporates or you scurry and hurry to another world. You live out your span here, a fully realized person. But in a sense of fulfillment, you will.

But that doesn't mean that you're going to leave your body and rush off and have a conference with God.

[Speaker 13] (1:34:53 - 1:35:22)

Laughter You're right in thinking the way you want to think.

[Speaker 1] (1:35:23 - 1:39:57)

But incorrect in what it would actually be. When you say, I would think this way, that's your right. I don't think that way.

I said, you're fully satisfied. Realization is the fulfillment of all desire. But see, when you say, well, I think it would be this way, I have to grant you your right to think the way you want.

The world doesn't disappear. It just looks very different to you. Omnipresence is...

You wake up to the fact that you are everywhere present this moment. Throughout infinity. In that body, in this body, in all bodies, in bodies throughout the universe.

That you are present in every atom in this universe. The absolute truth is there is an infinite singular oneness throughout. The final thing we see on this so-called path is there never was anything but I all alone.

That's the final thing we see. There never was anything but I all alone. That appeared as many.

It was an appearance, it wasn't real. Just like the moon on a placid lake is one. Disturb the lake and you'll see thousands of moons.

The thousands is the illusion of many. Actually, there's only one behind it. So, the final thing we see is that there never was anything but I all alone.

This whole universe was created by me and was an illusion. That the reality behind that universe was real. That there never was anything but I.

The universe doesn't look to a realized being the way it does to an unrealized being. A realized being sees a universal oneness throughout which he calls his very own self. Or, if you want to use the word God, there's nothing but God.

There's that one substance only, God. But to make it intimate, there never was anything but I all alone. The word I is the first word for God.

That means I with nothing else connected. The moment we say, I am something, that's a limitation. Or, I and something, that's duality.

So, the word I we discover in the end to be this God we have been seeking. Just I. I, I, I.

Only I is God. If we could be only I, we would be the God that we are. But we try to be something and impose limitations.

[Speaker 3] (1:40:04 - 1:40:10)

Knowing that all things come from one source.

[Speaker 1] (1:40:17 - 1:40:18)

From infinity.

[Speaker 4] (1:40:19 - 1:40:32)

From the I am. That all things are there. We here are the purpose through which we look at the world.

[Speaker 1] (1:40:32 - 1:40:33)

The limitation.

[Speaker 4] (1:40:34 - 1:41:16)

The limitation. I was trying to find out, in my own mind, why is the Rockefeller a native who can make all this money and then there's the other end, you know, the native who still, you know, exists. It boils down to, again, the mind, the justification.

It's like a rationalization. When all supply is here, filtered through our mind, we get just exactly what we can justify.

[Speaker 1] (1:41:17 - 1:41:33)

What the mental image is, comes out there. The Rockefellers have mental images of millions and billions. Most of us have it of hundreds of dollars.

[Speaker 4] (1:41:33 - 1:42:04)

And this is why, I don't know if you can see this, but in reality, this being so, then the work that we do out here, just like the rug, this is a very weak rationalization for what in truth we get maybe by just a mental activity. We're providing work for something that the mental activity is limiting to us.

[Speaker 1] (1:42:05 - 1:42:15)

This world is a rug and we're beating it. And some of us think the harder we beat it, the more we'll get out of that rug. Some think we don't have to beat it and it'll come out.

The Rockefellers don't think they have to beat it so hard.

[Speaker 4] (1:42:19 - 1:42:39)

I remember Bob saying, well, how do you do without working? Well, if we can expand this, our mind, this orifice through which we get the goodies, then in truth, if we can justify it in our own mind, we can actually have it without working.

[Speaker 1] (1:42:40 - 1:42:52)

That's the thought of it. Whatever the mind is absolutely convinced of, is immediately. You can materialize gold with the absolute conviction that you can.

[Speaker 7] (1:43:02 - 1:43:03)

Thank you.

[Speaker 1] (1:43:04 - 1:43:06)

Complete conviction.

[Speaker 7] (1:43:06 - 1:43:07)

Complete conviction.

[Speaker 1] (1:43:23 - 1:43:59)

Exactly as it does in dreams. Remember the dreams. That's the way it should be in this life too.

It isn't because you think it isn't. See, in a dream, if you dreamt, I have to go to work to get some money to buy a coat, it would be that way in a dream. But in a dream world, you don't limit yourself so much.

You want a coat, it's on you. That same thing could be done in this life too.

[Speaker 8] (1:44:01 - 1:44:18)

A couple of weeks ago, we were discussing how people are seeking happiness in things, location, or people outside themselves. And a picture has brought to mind of a little ass carrying a heavy load, and he wouldn't go.

[Speaker 1] (1:44:18 - 1:44:45)

The dictionary says that they are determined to be patient little beasts for domestic use. Or not beasts, but little animals for domestic use. So the picture came to mind of a fishing pole strapped across a little ass' back with a string on it and a carrot right in front of him.

So the little ass pulls his heavy load to get the carrot, and it keeps eluding him. So on the carrot we painted happiness.

[Speaker 10] (1:44:46 - 1:45:03)

And whenever you seek happiness in the form of things, when you're as silly as a little ass trying to catch a carrot, especially when it's strapped on your back in front of you, and everything's moving out, and it keeps going with you the faster you go, the faster it's all you're going to reach.

[Speaker 4] (1:45:06 - 1:45:15)

It's a heap of living to get to that point. Well, I think we all start as asses. You have to climb up the steps slowly.

It's just like...

[Speaker 1] (1:45:17 - 1:45:19)

Harry, you're right if you think so.

[Speaker 4] (1:45:19 - 1:45:27)

Well, it's like the guy that started out with a little car. That's all he could afford. Then he gets a Cadillac.

Now that he gets a Cadillac, he doesn't want it anymore. He wants a little car.

[Speaker 1] (1:45:28 - 1:50:22)

But a Rockefeller thinks Cadillac first. You don't have to go up step by step. Start at the top.

Once you know how to do it, start at the top. If you dare. If you can create one penny, the method you use can create one million dollars.

The same method. It's up here. So think big.

If you don't like the world out there, change yourself. You change yourself and the world changes. I like the one we have today because I think it's one that anyone can use without too much difficulty.

Change your consciousness is not easy. Think only what you want is not easy for most people. I think the one we're on today is the easiest one so far.

And it's one that everyone can use every day. And if we start today, we are starting with a definite step on the road to freedom. Doesn't it also give you a feeling of more freedom?

It gives you also a feeling of magic. A feeling of mastership. Instead of being an automaton, you are determining.

Why should we be efficient? That's only a bondage. Being efficient and being inefficient are both bondages.

Be what you are and you're free. Both of them are habits, efficient or inefficient. And you see that they're both habits.

Certain people like efficiency, some people don't. Both are equally victim of thought.

Some get ulcers too.

A better habit is a nicer bondage. Make it free. Meditate with freedom.

Get above the habit. If you're doing it as a habit, your progress will be very slow. If you meditate on a decision to meditate with a wish to meditate, not because it's a habit, but a choice to meditate, you'll go far deeper.

It's just a habit. You're bound by it.

[Speaker 8] (1:50:37 - 1:50:39)

If the job is...

[Speaker 1] (1:50:42 - 1:51:15)

In that case, don't practice the opposite. There's other habits you could work on. I dare say you have thousands and thousands of habits that today we are over 90% propelled by our habits.

So you don't have to take one particular habit that would work to your disadvantage. There are many, many others you could start with.

[Speaker 8] (1:51:17 - 1:51:19)

But you... Right.

[Speaker 1] (1:51:20 - 1:51:45)

I'm just going to say, or if you want to practice being not efficient, do it on your own. You don't necessarily have to choose that one. But Marita brought it out as though that was the thing one should be.

Freedom.

[Speaker 8] (1:51:56 - 1:51:58)

Where we have nothing to do.

[Speaker 1] (1:52:05 - 1:53:31)

You see, freedom is a choice to do or not to do. It's not what we do, it's whether we have a choice to do it or not to do it. You're free of breath when you have a choice, but you may breathe all your lifetime and be free of breath if you have a choice not to.

It's not important what we do. It's what we have to be. Or do we, by compulsion, have to be efficient?

See, the compulsion is the unfreedom. So freedom is the choice to do or not to do as you choose at the moment. Well, the reason why you don't feel free on a job is not because of the job.

It's because you're not free. Does that make sense?

[Speaker 8] (1:53:31 - 1:53:31)

Why?

[Speaker 1] (1:53:33 - 1:55:35)

That there are a thousand, there are thousands of unfreedoms in the subconscious which give you that general feeling of unfreedom which you attach to the job. You'll feel that way no matter what you do, no matter what job you have. And if you go out and do nothing, you'll feel unfree.

Because it's not the job. It's what's down in the unconscious mind. We don't feel free there.

Are you a slave to reasonable? Did you see that point? Why can't you do a thing that's unreasonable?

If the boss asked you to do something that's unreasonable, you wouldn't lose your job. He's asking you to do it. You're carrying out his orders.

Right? So I say, well, the fact that you don't want to do something unreasonable is because you think you should always do that which is reasonable. If you feel that way, I say that's a bondage.

That's a compulsion. You must do that which is reasonable. And men do that.

Women don't. Women work more on feelings. They don't have to work because it's reasonable.

They don't have to do something That's a big, big question.

[Speaker 8] (1:55:39 - 1:55:45)

Repeat that please. We didn't hear it back there. Why are they different?

[Speaker 1] (1:55:47 - 1:56:31)

Well, I'll answer it for you in that we were created in two natures. The logical nature that man has and the feeling emotional nature that female has. And we have to transcend both.

Men have to become more like women and women more like men. And then transcending the whole thing. If you're free, it doesn't matter what the boss tells you to do.

[Speaker 11] (1:56:32 - 1:56:34)

If you're free, nobody's unreasonable.

[Speaker 1] (1:56:35 - 1:56:41)

Right. If you're free, no one's unreasonable.

[Speaker 8] (1:56:57 - 1:57:02)

I wanted to confirm. Seems like I was always fighting it.

[Speaker 1] (1:57:08 - 1:57:23)

Then you can always feel the boss is fighting me.

[Speaker 2] (1:57:23 - 1:57:28)

I myself am the boss fighting myself. Aren't I? I'm fighting myself with the boss.

Right.

[Speaker 1] (1:57:29 - 2:05:21)

No matter how ornery a boss is, if we have absolutely no fight in our heart toward him, he won't be that way for us. By turning inward, we begin to discover this great being that we are. And then when we discover that and we look outward, we see no difference.

When we discover the truth. There's no difference between the spiritual and the material when we discover the absolute truth. It's all one and the same.

There's a total elimination of all differences. The top state is a state of non-difference. No differentiation.

But again, I repeat, the prime thing we should do is daily do something toward becoming freer. Toward letting go of a bit of ego. Where the ego rises not, there is the infinite self.

Any time you're in a state where the ego rises not, what's there is the infinite, limitless, omniscient, omnipotent, omnipresent being that you are. But daily we must begin to let go of this ego. Daily we should let go of habits.

Daily we must become freer and freer. Until we get to the point where we see these things, that we are this infinite being. And then in one lump sum we drop the whole thing.

At first it's a chipping away, doing away with bit by bit until we get a clear enough sight of who and what we are. So that we use our will to drop the whole thing of limitations. And from that point on we are eternally free.

We start off by working out these things. Sometimes it's called working out karma. But actually it's impossible to work out karma.

It's impossible to work out things. We can only get freer and freer until we see that we are not subject to karma. That we are above karma.

That we are above habits. That we are above thought and mind. And when our sight is that clear enough we drop the mind completely or we drop the habits or the karma.

We disassociate from it completely and are eternally free. I guess there's another most important point that should be added. That because we are in a difficult era that we need a superhuman effort to go all the way.

And that in order to accomplish this superhuman effort we need a superhuman guide called a guru or a sadguru. We need a fully realized being to give us the assist and support in getting ourselves out of this delusion. And if we want to make it this lifetime it is most important to have a teacher who is fully realized.

Now this teacher need not be in a physical body. This teacher need not be limited by a physical body. And if we look to a fully realized master like Christ or any of the great Indian teachers they will go all the way if we will take their direction.

Going a step further than that one of the prime teachings of the fully realized being called guru is to show us that the guru of all gurus is the inner self. That it is the very eye of us that is the teacher. That keeps us seeking this infinite self that there isn't a being in existence who is not seeking this infinite self.

But they seek it through happiness in the world rather than seeking it through happiness by going within. But because this guru of all gurus is right within us it keeps us searching after the ultimate happiness. But when we become aware we learn that this happiness is not out there but it is right within us.

although we use these aids and they are very useful we should hold on to the greatest of all aids the guru. Well, there are no more questions I think we ought to have our usual 15-20 minute meditation.

[Speaker 2] (2:05:31 - 2:06:17)

I think you have to ask one more question. I wanted a home. There are two ways.

One, you mentioned living a home. I suppose you would live in a home before the ideal home that I want to be in a form that I want to be. And then there is another method that

I am a little vague about and that is my home is really in awareness that I am absolutely comfortable because I am omniscient not omniscient I am not present therefore wherever I am I am absolutely comfortable.

Right.

[Speaker 1] (2:06:18 - 2:06:26)

When we see the truth we are at home wherever we are we are omnipresent.

[Speaker 2] (2:06:26 - 2:07:00)

These two wouldn't particularly conflict excepting the ideal would be to always be at home. Isn't that right? And then you have got it forever then if you are always at home in fact you are at home forever wherever you are you are at home and you are comfortable in fact you are imperfect.

[Speaker 1] (2:07:03 - 2:07:20)

If you need a particular place you are limited. If the universe is your home you are not limited. Anywhere where we happen to sit down we should feel perfectly at home.

[Speaker 2] (2:07:23 - 2:07:54)

Well then the thought that I need a home would be one that I would reject because it is a limited home and I would say it is limited to what? Who am I and what am I? Am I confined to this particular place?

And I have to face it then don't I? And get my freedom within my own consciousness the fact is since I am omnipresent and my real being is my thoughts my consciousness, my awareness, my feelings and stay there this is a better way to find it.

[Speaker 1] (2:07:54 - 2:08:14)

Yes, now if breath is a bad habit and food also is needing a house over you is even more so. When you are free you don't have to live in a cave you can live anywhere in the universe.

[Speaker 2] (2:08:16 - 2:08:28)

Certainly the person who would try to get rid of breath before he learned to get rid of small habits would be quite a difference wouldn't he? I mean you've got to take the beginning steps.

[Speaker 1] (2:08:29 - 2:08:30)

Yes and no.

[Speaker 2] (2:08:30 - 2:08:32)

If you think so, yes.

[Speaker 1] (2:08:34 - 2:08:40)

If you think you can start at the top, you can. Because you're in it right now.

[Speaker 12] (2:08:44 - 2:09:22)

The following is a recording of Lester Levinson made in the 50's. He's speaking about willpower and demonstration. It's a ritual it's a rare recording and we're lucky to have it.

We've done our very best to enhance the quality. However the message is very, very powerful and I recommend that you listen to it many, many times. Lester speaking on will.

[Speaker 10] (2:09:26 - 2:09:38)

How related when you desire something very strongly you make it happen, right? When I make it happen I am expressing will.

[Speaker 1] (2:09:41 - 2:09:47)

See, most people need to get up to the action state.

[Speaker 10] (2:09:48 - 2:10:00)

They feel apathetic so they must express their will. If you're able to express your will then you don't need to let go and let it go.

[Speaker 1] (2:10:03 - 2:10:16)

You have to use effort at first to undo the effort to let it stay. You have to use will to undo the will.

[Speaker 3] (2:10:20 - 2:10:23)

It sounds so contradictory. Practicing using will.

[Speaker 1] (2:10:24 - 2:20:01)

And being an infinite being we have infinite will. And a being theoretically can get full realization in an instant. He or she will express that will.

...are aware of it or not everyone is controlling matter all the time. Whether one wants to be a demonstrator or not he is. It is impossible to not be a creator all the time.

Everyone is creating every day. We're not aware of it because we just don't look at it. Every thought every single thought materializes in the physical world.

It's impossible to have a thought that will not materialize except that we reverse it. If we say the opposite right after we have a thought with equal strength we just neutralize it. But any thought not reversed or neutralized will materialize in the future if not immediately.

So this thing of demonstration that we're all trying so hard to do we're doing all the time unaware of the fact that we're doing it. All we need to do is to consciously direct it and that we call demonstration. Everything that everyone has in life is a demonstration.

It couldn't come into your experience had you not had a thought of it at some time prior. If you want to know what your sum total thinkingness is it's exactly determined by what's around you what you have. That's your demonstration.

If you like it you may hold it. If you don't start changing your thinking. Concentrate it in the direction that you really want until those thoughts become predominant and whatever those thoughts are will materialize in the world.

And when you begin to demonstrate consciously small things you may then realize that the only reason why they're small is because you don't dare to think big. That the exact same rule or principle applies to demonstrating a penny that applies to demonstrating a billion dollars. The mind sets the size.

Anyone who can demonstrate a dollar can demonstrate a million dollars. Businessmen become aware of the way you're demonstrating the one dollar bill and just put six zeros after it next time. Take on the consciousness of the million rather than the one dollar bill.

This relates to what I have been saying that there's no difference between the spiritual and the material the material being just a out projecting of our minds into what we call the universe and the world and many bodies. And when we see that it's just an out project an out projecting of our mind it's just a picture out there that we have created we can very easily change it instantly. So to repeat everyone is demonstrating creating every moment that he or she is thinking you have no choice.

You are a creator so long as you have a mind and think to get beyond creation we must go beyond the mind and just behind the mind is the realm of all knowingness where there's no need for creation. There's a higher state than creation. It's a state of isness of beingness sometimes called awareness beingness consciousness.

That's just behind the mind that's beyond creation. The mind finds it very difficult to imagine what it's like beyond creation because the mind is involved primarily in creation in creating. It's the creating instrument of the universe and everything that happens in the world in the universe.

So if you take this thing called mind which is only a creator and try to imagine what it is like beyond creation it's impossible. The mind will never know God because you have to go just above the mind to know God to know the infinite being that we are to know what it's like beyond creation. The final state is beyond creation.

The ultimate state is the changeless state. In creation everything is constantly changing therefore in creation the ultimate truth is not there. So to demonstrate what one wants one needs to become aware of the fact that all we need to do is to think only of the things we want and that is all that we would get if we would do just that.

Only think of the things you want and that's what you'll be getting all the time because the mind is only creative. Nice and easy, isn't it? Also take credit for all the things you create that you don't like and just say, well, look what I did because when you become aware that you've created things you don't like you're still in a position of creator and if you don't like it all you have to do is turn it upside down and you'll like it.

You don't have to know anything about God.

[Speaker 3] (2:20:03 - 2:20:20)

You don't have to know anything about all this but if you're capable of concentrating your thinking you can perform miracles and that's why natives are able to do miracles.

[Speaker 1] (2:20:24 - 2:25:17)

Now when they run over these hot rocks without burning their feet they have the conviction that they can do it and they're totally concentrated on it. They work themselves up to it to make sure that they have it. All right.

If these natives were just as convinced that they could produce gold they would be able to materialize gold. So I'm taking the highest way and I'm making it practical now. A concentrated thought will materialize anything.

All right. Now I'll come down a step. The mental consciousness of any other thing in its isness will also very quickly bring something into your experience.

If I am having a Cadillac in my mind and I'm driving its mind it's mine now and I accept this thought. It is an absolute fact that this Cadillac will come into my experience because these are laws of nature natural laws of the mind. See the mind's only creative.

So everything created is created through the mind. Everything that's created that we like we call good. Everything that's created what we don't like we call bad.

But there isn't a being who's not a creator who isn't creating all the time. So what you are really asking is how can I create more of materiality when you're asking how can I create five thousand dollars. I say create by using your process of creation that you have

been using on a smaller scale and just dare to think bigger in larger amounts that's all.

Everyone creates but they create with a conviction that they can only create a tiny amount just make a living or just make a half living or just enough to survive by and so it is. So the consciousness of anything you want in the isness of it in the acceptance of it makes it so. Believe that you have already received it is the way the Bible puts it.

Now the ways that the other schools give are lower than the ways that I have been giving. You know mentally picturing and repeating it and a dozen steps to take and so forth and so on but it's just a stretching out of what I said and weakening of it. Anything you want hold it in your mind as though it's yours now and if you do just that it has to be.

I say if you do just that don't get thoughts to the contrary. Any doubt any thought to the contrary just undoes it. So it's necessary to rid oneself of doubts.

As I once said if everyone had the absolute conviction that in order to make a living they had to tap themselves on the head twice every hour on the hour it would be so. Every hour on the hour people would do this and everyone would have a living.

[Speaker 8] (2:25:22 - 2:25:31)

Say that's easier than working for it. It's your conviction.

[Speaker 1] (2:25:32 - 2:39:23)

If you think you have to plan and act you do. If you think you have to go to work every day you do. So I'm trying not to get down as far as the other schools go because the other schools are at a lower level and we don't need that.

Jerry brought up a point which is interesting it's very seldom brought up. How do you demonstrate wisdom? How do you demonstrate wisdom?

Spirituality. Understanding. Same way keep your mind on it only and say I am that I am and hold it.

And just be what you are. But if you're smart you'll first seek the kingdom of God and then all the other things we talk about things will fall in. Demonstrating wisdom first is demonstrating the formula to everything.

So as long as you're demonstrating demonstrate that which will give you everything. Wisdom. And the way you do it is the same way.

You hold the consciousness of it. Today is the last Monday we'll have. I'm leaving October 1st for Arizona so maybe a summary an overall presentation of the subject might be in order.

Unless someone has another idea. All right, so I'll try to give a review preview conclusion. The thing that every one of us is looking for in this world is exactly the same thing.

Every being even the animals are looking for it. And what is it that we're all looking for? Happiness with no sorrow.

A continuous happiness with no taint whatsoever of sorrow. All right, this being the goal why is this the goal? The reason why this is the goal is because unlimited happiness is our very basic nature.

This is the real natural state before we encumber it with limitations. Now why is it that most of us don't have this continuous happiness with no sorrow? There's only one reason.

Being this infinite being with infinite happiness we do away with this joy this happiness by saying first I am an individual then I have a mind then with this mind which is nothing but thoughts we start accumulating thoughts of limitation. I have a limited mind body with all sorts of troubles. In this manner we take our unlimited beingness and we limit it to the extreme.

Now the only real purpose of being here on this earth is to learn or to remember our original natural state of no limitations. Once we are led to seeing that this is our natural state then we proceed to let go of all the limitations. The prime number one limitation is I am an individual separate from the all.

Eliminate that and you eliminate all trouble all limitation all sickness all poverty. Saying that on the opposite side is saying let go and let God. It is not I but the Father who worketh through me.

We must let go of the ego sense and just allow our natural being just to be and then everything falls perfectly into line. Now this is all very very simple. If you want complexity you'll never see simplicity.

But this must first be accepted. Once this is accepted as the overall way we do not find it easy to accomplish it. We don't find it easy because of past habits that have been established over thousands and thousands of years.

And for some silly reason we like these past habits of trouble and so we continue them. We do it in a manner that we refuse to look at. We call it unconscious behavior.

Unconscious or subconscious. And we go on and on and on repeating all this behavior of limitation automatically calling it unconscious. Now the unconscious mind is only that part of the mind we refuse to look at.

When our desire is strong enough we will dig up this unconscious habit and begin to let go of it. There is no growing into the natural being that we are. That being is perfect here and now.

There is only letting go of concepts to the contrary that we have troubles, we have limitations. Anyone who says I have trouble is just in their mind. That's the only place where it is.

Because you can't see anything anywhere else but in your mind. Whatever you look at, whatever you hear, whatever you sense, is through your mind. That's where everything is.

Change your mind and everything out there changes. Change your thinkingness and you change the world for you. So the way, the path, is simple.

The method of undoing it is not easy because of past habits. We need a very strong desire to begin to let go of these wrong habits from the past. Without the desire there is no growth.

This desire must be stronger than the desire to make this world real rather than it's a fiction of our imagination. It really is a fiction when you see the truth. It turns out to be a dream that never was.

But first you'll see it as a dream. Then you'll see that this dream never was. Exactly as happens in a night dream.

While we're in a night dream we have a body, there are other bodies, there's action, interaction, there's good and there's bad. And so long as we remain in that night dream everything there is real to us. When we awaken from the night dream we say my gosh it was just a dream, it never happened.

And exactly the same way we awaken from this dream called the waking state we see that it was only a fiction of our imagination, it was only a dream, and we let go of it lock, stock, and barrel. Then we call ourselves fully realized. Actually we are fully realized all the time.

We are fully realized beings saying that we are not. So all we do is let go of we are not. What's left over is the fully realized being that we are.

Are there any questions on what I've said so far? Everyone understands this at least intellectually. All right if you understand it intellectually and you are not able to use it, it's because you're not looking at yourself honestly, truthfully, with deep desire to see yourself.

In the process of which you have set up as the unconscious mind all the time to look at.

However, it's not necessary to dig into this unconscious mind. In fact, it's much better to try to quiet the mind.

When we're able to get the mind totally quiet, what's left over is the infinite self. Every thought is a thing of limitation. Therefore, when we quiet the mind, this infinite being that we are becomes self-obvious to us.

We see it. We recognize that we never were that mind, that body, and from that moment on the mind and body has no influence upon us. It just goes its way.

It just keeps floating through life in sort of a hazy dream that has no effect upon us. So the very best method of all methods is to quiet the mind, to seek the being that you are, to pose the question who am I? The best method the being that you are, to pose the question who am I?

And if other thoughts come in, ask to whom are these thoughts? And the answer is to me. Well, who am I?

And you're back on the track. Who am I is the final question that everyone answers. So why not begin with the final question?

If you can, all good, all wonderful. But there are very few of us who are capable of using this method of just holding on to who am I and rejecting all other thoughts that come in.

[Speaker 12] (2:39:50 - 2:40:11)

The following is a rare recording of Lester Levinson speaking to various graduates about the subject we're working on, releasing. It's an old tape. However, the message is very, very important.

I know you'll enjoy it and it'll help you understand what we're doing.

[Speaker 1] (2:40:26 - 2:48:35)

There are two ways of growing. One is the one I call the negative way, eliminating the negative, going into the mind, seeing the cause of the problem, which originates in a thought sometime in the past, or many thoughts. And when we see this thought, when we bring it up into the consciousness, we naturally let go of it.

You see how silly it is to hold it and correct that behavior. However, the better way is to quiet the mind and to see who and what you are. So it's really only two ways, eliminating the negative or putting in the positive.

I am that I am. I am he. Any questions on that?

All right, now I'll take up a step below where I was talking. This so-called apparency

called the world. The world is only an illusion that we created.

Someday you'll discover that you created this entire universe. The method of creating is by first creating what we call a mind. We create our mind which is nothing but a composite of all our thoughts.

And thoughts create the material world. Every little thing that happens to each and every one of us is created in our thinking. We set up a thing called time which makes it even more difficult to see things because we think now and things might happen years later.

But the only creator there is is the mind. Your mind. Is God a creator?

Yes, because you are. Thou art that. You set up a mind and a mind creates.

It is good to discover that everything happening is caused by our thinking. Everything that happens to us is created in our own thought. It's a stepping stone toward realizing that we are the creators.

First you discover that you created your trouble. Then you discover that you can create good things. Then you discover that you can create anything you desire.

After you discover that there is nothing that you cannot create, you're still unhappy. The reason being that you have separated yourself from the One. So then you try to control the mind.

You have already gained control over matter. You control the mind in ways like if you have pain you don't feel it. If it's cold outside you feel warm.

If it's hot you feel comfortable. This can't be done mentally. This is in the line of getting mental control.

When the mind is really controlled then you'll eliminate the mind. When the mind is eliminated there's nothing left over but the infinite self that you are. So we start by becoming masters over matter.

Then we become masters over mind. Then we become masters. Are there any questions on that?

Yes. I just before delineated the major I didn't actually delineate. I stated the four major paths which I can't go into now.

That would take many, many, many, many sessions. But once I name the path you may go into it further. So if there are any problems that remain they only remain because you are holding on to them.

The moment you let go of them they are gone. If you tell me that isn't so for you that isn't true. The truth is you're still holding on to it telling me that it doesn't work.

Now trying to get rid of a problem is holding on to it. Anything we try to get rid of we are holding in mind and therefore sustaining that problem. So the only way to correct a problem is to let go of it.

See not the problem. See only what you want. If you would only from this moment on see what you want that is all that you would get.

What you want. But you hold in mind the things you do not want very strongly. You struggle to eliminate the things you don't want thereby sustaining them.

So it's necessary to eliminate the negative put in the positive if we want a positive happy life. I could go a step below this but I don't think I will. The steps below this you can get in any school of metaphysics how to demonstrate in detail and so forth and so on.

How to have a happy prosperous life. Are there any questions on what I have just said?

[Speaker 7] (2:48:36 - 2:48:49)

What about desires? What kind of desires should we have and what kind should we want?

[Speaker 1] (2:48:50 - 3:05:30)

You should have only one desire. A desire for complete liberation complete realization any other desire will keep you in trouble. We should try to let go of all desires.

We should not try to fulfill any desires. Every time we fulfill a desire we strengthen that desire rather than weaken it. Which I believe is obvious to all of us that we never satiate desires.

The more we try to satisfy them the more we want of them. So it's better to not satisfy desires and by doing so the mind gets quieter. When the mind is quieter we have a better chance to see the truth.

When we see the truth we scorch the desire and this is the better way actually the only really effectual way of getting rid of desire. When you see the truth desires are scorched because the desire is trying to be your own real self through some indirect means, through some person, through some thing. When you see this you let go of these silly desires because why struggle through an indirect means to be that which you are?

The indirect means cannot make you what you are so it's fruitless and extremely frustrating therefore we have this frustrated world. They're all trying to satisfy desires it's absolutely impossible to do it and they go on and on lifetime in lifetime out until we

recognize that desires are our enemy. Desire is an admission of lack if I am the infinite one and I desire nothing I am the all.

You must get back to that state by behaving as one would in that state. The greatest behavior the greatest ritual that we can perform is living as a fully realized being would live. Try to attain the desirelessness state.

Try to attain the state of dispassion. No attachments no aversions. Try to attain the state of equanimity a feeling of equal mindedness toward everything everyone.

These are terrific rituals if we like rituals acting this way will push us toward being that way by eliminating the effects out there we help to eliminate the cause. I think I'll take an overall summary of everything because we've got a mixed group. Try to give you the whole story in short and then ask you to ask questions so that I can be direct with you.

What we're all looking for and what we call happiness I think is much better stated as wanting freedom. Freedom from everything and more so freedom in everything. It's not freedom from the world.

It's freedom in the world. Freedom to do or not to do on anything and everything. But this freedom we're looking for is so much other than what we think it is that very few of us really go all out for it.

This freedom which is total that we're looking for is not in a confined state of being a physical body. It is the state of pure and only being. It's the I-ness of us the is-ness of us the am-ness of us but it is not I am something I am a body but just the am-ness and that alone.

When we see that then we see and know that we are infinite beings and that we superimposed upon this unlimited being that we are mental concepts which we call thoughts that I am this body and my name is such and such and the name and form is everywhere and that is the real. We concocted this whole universe and have forgotten that we have done it and we say it is real and it is separate from me and all it really is is a picture in our mind. The only place where you see this world is in your mind.

Put your mind to sleep and there is no more world. Don't wake up from this sleep and there is never a world again but you are. So on this infinite being or infinite being-ness that we are we superimposed a thing called mind which is nothing but the total collection of our thoughts and every thought is a limitation.

Examine it. See it for yourself. Every thought must be limited and so by now we have millions if not billions of thoughts of limitation that we accept as being real.

So what we have to do is undo the thoughts undo the mind go into that realm of being just behind the mind which is being-ness which is infinite. Everyone all life is seeking to

return to that state of just pure being-ness and that is a state in which we have this ultimate state of deep very profound peace. It's a delicious imperturbable peace which is nicer than anything else ever.

Alright, so how how do we get to this state this ultimate state of freedom? The most practical method that I can see that you people everyone here could use that is very effective and that will get you freedom this lifetime and could do it in a matter of months is not ridding yourself of thoughts of which there are billions but of ridding yourself of the things that the thoughts culminate in. These millions and billions of thoughts from the past culminate in tendencies little tendencies of which there's probably hundreds of them and if you drop one tendency you're dropping millions of thoughts your tendencies you can see they're always there tendency to get angry, tendency to react, tendency to want this, tendency you know they're sitting on top all the time you can see them and the thing you need to do is to drop it as you see it now the dropping is easy when you do it it takes less than less than one second to drop a tendency with millions of thoughts underneath it and most of you most of you here have done it you know when you do it it's easy and if you don't do it it's impossible you struggle with it year in and year out you drop it it takes less than a second so what's required is to develop this method of dropping these little tendencies that come up when they come up not in the future not to go home with it and work on it but to drop it when it comes up if you'll do this you'll be doing it all the time it'll take you months and you'll be totally free it's gotta be done wherever you are whether you're working or not working every time you meet people these tendencies come up you can react to them and get into that emotional play up and back or you can look at it and drop it you get into that emotional reactive play with people and you get deeper and deeper into it you drop it as it comes up and you're free of it alright now I'll give you a faster way you don't want to take months you want to do it in weeks these tendencies all culminate into what we call emotions there's only about eight basic emotions when your emotions come up if you'll will them out drop them with determination say I am through with this it's dumped under each emotion are these hundreds of tendencies so if you drop the emotions you drop the tendencies and all the millions and billions of thoughts underneath them okay alright now if weeks is too long all the emotions come out of one thing only and that is desire if you would drop desire you'd be totally free all the emotions would be gone all the tendencies and all the thoughts underneath it what remains over after the mind has let go of is the infinite being that you are here and now you will have removed the total covering over this infinite being that you are a way to use desire that would be easier I think is to use attachments and aversions when we desire something to hold on to that's an attachment when we desire something that we want to hold away from us that's an aversion so all attachments and all desires all attachments and all aversions are desire we desire it to us or away from us now it's really possible for anyone to drop desire lock stock and barrel that he or she so determines the only thing that prevents us from doing that is first not wanting to and second saying I can't those two things will prevent us not

wanting to and believing that you can't and the reason why you can do it is because infinite power is available to every one of you if you use it and it comes out in a form of determination full determination will do anything I know you're not going to knock desire out in one day most of you won't knock out the emotions you'll try but every one of you can knock out the tendencies the little tendencies that come up and if you'll do it and make a habit of it it'll only take a few months the most a few years to become totally free

[Speaker 12] (3:06:08 - 3:06:29)

the following is a rare recording of Lester Levinson speaking to various graduates about the subject we're working on releasing it's an old tape however the message is very very important I know you'll enjoy it and it'll help you understand what we're doing

[Speaker 1] (3:06:50 - 3:15:42)

thank you greetings and love to each and every one of you I think the biggest surprise tonight was to me I didn't know I was going to talk until about 10 minutes before 8 this evening when I was told I was going to be the surprise so I began thinking you know what am I going to talk about talk about you or talk about me and I realized what's the difference we are all in the very same boat called life we're all doing in my eyes the exact same thing that I did we are all looking for the sumam bonum the highest good the ultimate place the greatest happiness and we're about it all the time struggling for it struggling for it looking for it looking for it wondering where is it well back in 1952 I claimed I found the place it's right where I am it's right where you are and all this looking for it everywhere everyday year in and year out is such a waste of time why it's right where you are we're all here in this classroom called earth trying to discover something the ultimate and we're all looking for it externally where it isn't if we will only turn our direction back upon ourselves we will discover it's right here where I am where you are right in your very own beingness I say are you you say yes I say that's it do nothing else but that and you'll be in the ultimate goodness the ultimate state of happiness but why don't you do it you're so habituated into looking for it over there over here in him in her in this job and it never is there so we're all going through the same trip of trying to discover what is this all about where is my happiness and when we stop chasing after it out there and we turn inward we discover that all these hard negative terrible feelings are only a feeling and that it is possible to get rid of these feelings by releasing them and all these feelings are subconscious programs every bit of them put in as pro-survival it's not only fear that they say is fight or flight that is survival all our feelings have been programmed in to automatically keep us surviving they keep us all the time looking out there trying to survive keep our minds active subconsciously 24 hours a day so never for even one moment do we stop thinking and discover what we are if you could just stop your thinking for one moment you will go through the most tremendous experience there is that you are the totality of this universe in your beingness that when your mind

goes quiet you automatically see I am the most terrific being there is in this universe I am whole complete perfect I always was I am now and I always will be so what is it that keeps us from being in that most delectable state there is simply the accumulated programs called feelings all these negative feelings have us constantly struggling to survive have us constantly looking away from this tremendous thing that we are and all we need to do is to quiet that mind and we become self obvious to ourselves of this tremendous loving being that we are how do we do it I say it's simple it's the donor method it happens to be the fastest the most effective way there is to achieve this high state of being where we are in total control of our universe where every moment is a wonderful wonderful moment where it is impossible to be unhappy and I say that's our natural state when these negative feelings are released someday you're going to do it you're in the same boat you're struggling you're doing everything to achieve that happiness but someday you'll get it because you will never stop until you get there but if you want to do it faster try our way I promise you you'll be very pleasantly surprised everything you're looking for is right where you are all you need to do is to take off the blinders your vision is very blurred you're looking through all these subconscious programs when you release them your vision becomes clear you discover you are the greatest you're whole complete you're eternal all your fear of dying disappears and life is so comfortable after that and there's no struggle no struggle whatsoever when you get these negative feelings up and out so I urge you to take this method it's a tool in one week's time there'll be a big change in you for the better and from there on you will continue to get better and better and better lighter and lighter happier and happier and this thing called love is your basic nature all the love there is in the universe is right in your basic nature and you'll discover that happiness your happiness equates to your capacity to love and conversely all your misery equates to your need to be loved just love love love and you'll be so happy and healthy and prosperous but again you need to lift out these non-love feelings so again I urge you to try our way I promise you you'll be very satisfied try it you'll like it

[Speaker 3] (3:15:44 - 3:15:46)

thank you so much for coming

[Speaker 1] (3:16:06 - 3:16:22)

I was born July 19 1999 in Elizabeth, New Jersey into a middle class family

[Speaker 3] (3:16:24 - 3:16:26)

as a very shy person

[Speaker 1] (3:16:29 - 4:07:11)

and I tried to do things as things were supposed to have been done doing the right

things getting a good education being the best in my field and my natural inclination was towards science especially the science of the world and man himself and I was graduated from Rutgers College in 1931 as a physicist after which I worked twenty some years in physics and in engineering in physics I worked at research and development on measuring instruments and automatic control connected with Brown Instrument Company which became a subsidiary of Honeywell and in the engineering field I worked as an electrical engineer a mechanical engineer construction engineer heating and ventilating engineer marine engineer actually fourteen different fields I also actually went into various businesses intertwined with the engineering wanting to make money wanting to make it in the world at that time I did not know what I know now that what I was seeking was actually the answers to life itself and that nothing I had worked at would give me that answer and as the years went by I became heavy with depression with sickness and by 1952 I had been through constant ailments like being jaundiced three or so times a year constantly with an enlarged liver kidney stones spleen trouble hyper and hypo acidity ulcers that perforated and formed lesions and then I had at least ten years of migraine headache and then toward the 1952 I had had two coronary thrombosis and after the second one I was told I wouldn't live much longer that I might die any day that I shouldn't even take the effort to go up a step unless I absolutely had to I was extremely fearful of dying but I realized I said to myself you're still breathing Lester there's still a chance so I sat me down and began thinking on an around the clock basis I had been considered a very smart boy I had always made the honor roll I had a four year scholarship to Rutgers back in the days when not many scholarships were handed out but then when I after the second heart attack and when I was told I wouldn't live I said to myself Lester you are stupid stupid stupid having lived 43 or so years and having reached the end of the line without happiness without health therefore all this knowledge that you have accumulated is of no avail I had studied Watson's behavior Watson's behaviorism in the 30s Freud in the later 30s and early 40s I had studied the philosophies I had studied logic I studied economics I studied all the major fields of man and with all that knowledge there I was at the end of the line making me realize that the accumulated knowledge of man was of no use and so then I decided start from scratch forget all that knowledge begin from point zero and see what you can pick up so I posed the questions what am I what is this world what is my relationship to it what is mind what is intelligence what is happiness and I began by asking myself what do I want out of life and the answer was happiness investigating further I went into the moments when I was feeling happiest and I discovered something which to me was startling at the time that it was when I was loving that I was happiest that happiness equated to my capacity to love rather than to being loved that was the starting point I began correcting all my thoughts and feelings in that direction from that of wanting to be loved to that of loving and in that process I discovered another major thing that kind of shocked me I saw that I wanted to change this entire world and that that was the cause of my ulcers or one of the major causes of it on realizing how much I wanted to change things in this world and that that made me a slave of this world so I made the decision to reverse that and in the

process of following out these two directions of actually unloading all these subconscious concepts and pressures in those directions I discovered I was getting happier freer lighter and feeling better in general on seeing that this direction was good I made the decision that if a slice of the pie tastes this good I want the whole pie and I decided not to let go until I got that whole entire pie of happiness and with it the answer to what am I what is this life what is my relationship to it this decision allowed me to as I claim get the answer to life itself in a matter of three months time and I actually believe if I did it anyone could do it if they had that much want to and in that three month period of time all the ailments I had in my physical body corrected all my miseries dropped away and I ended up in a place in which I was happy all the time with no sorrow not that the world stopped pushing against me it continued but I was in a place where I could resolve things almost immediately having cleared out all the negative fears all the negative I cannot I would focus right in on the answer to every problem and get it very quickly and so my whole life turned around from being one of formerly being depressed and sick to one of being happy all the time and in perfect health all the time one of the things that happened in this process was identification with others I saw that we are all related we are all interconnected our minds are interconnected each mind is like a a radio broadcasting and receiving station that we are all tuned into each other unconsciously we're just not aware of it and that if I a lot of the suppressed energies are allowed out this becomes obvious to us and once we identify with everyone else it's just natural that we want everyone else to discover what we have discovered that life was meant to be beautiful meant to be happy all the time with no sorrow meant to be with perfect health and so from that reaching that high point of understanding in 1952 from that time on I have wanted to help others discover what I discovered what we're all looking for and what we call happiness I think it's much better stated as wanting freedom freedom from everything and more so freedom in everything it's not freedom from the world it's freedom in the world freedom to do or not to do on anything and everything but this freedom we're looking for is so much other than what we think it is that very few of us really go all out for it this freedom which is total that we're looking for is not in a confined state of being a physical body it is the state of pure and only being it's the I-ness of us the is-ness of us the am-ness of us but it is not I am something I am a body but just the am-ness and that alone when we see that then we see and know that we are infinite beings and that we superimposed upon this unlimited being that we are mental concepts which we call thoughts that I am this body and this being and my name is such and such and this name and form is everywhere and that is the real we concocted this whole universe and have forgotten that we have done it and we say it is real and it is separate from me and all it really is is a picture in our mind the only place where you see this world is in your mind put your mind to sleep and there is no more world don't wake up from this sleep and there is never a world again but you are so on this infinite being or infinite being-ness that we are we superimpose the thing called mind which is nothing but the total collection of our thoughts and every thought is a limitation examine it see it for yourself every thought must be limited and so by now we have millions if not billions

of thoughts of limitation that we accept as being real so what we have to do is undo the thoughts undo the mind go into that realm just behind the mind which is being-ness which is infinite everyone all life is seeking to return to that state of just pure being-ness and that is a state in which we have this ultimate state of deep very profound peace it's a delicious imperturbable peace which is nicer than anything else ever all right so how how do we get to this state this ultimate state of freedom the most practical method that I can see that you people everyone here could use that is very effective and that will get you freedom this lifetime and could do it in a matter of months is not ridding yourself of thoughts of which there are billions but of ridding yourself of the things that the thoughts culminate in these millions and billions of thoughts from the past culminate in tendencies little tendencies of which there's probably hundreds of them and if you drop one tendency you're dropping millions of thoughts your tendencies you can see they're always there tendency to get angry tendency to react tendency to want this tendency you know they're sitting on top all the time you can see them and the thing you need to do is to drop it as you see it now the dropping is easy when you do it it takes less than less than one second to drop a tendency with millions of thoughts underneath it and most of you most of you here have done it you know when you do it it's easy and if you don't do it it's impossible you struggle with it year in and year out you drop it it takes less than a second so what's required is to develop this method of dropping these little tendencies that come up when they come up not in the future not to go home with it and work on it but to drop it when it comes up if you'll do this you'll be doing it all the time it'll take you months and you'll be totally free it's gotta be done wherever you are whether you're working or not working every time you meet people these tendencies come up you can react to them and get into that emotional play up and back or you can look at it and drop it you get into that emotional reactive play with people and you get deeper and deeper into it you drop it as it comes up and you're free of it but the important thing is every day no matter what we're in we have this opportunity to drop these tendencies drop one tendency and you're dropping millions of thoughts from the past this is something everyone here can do alright now I'll give you a faster way you don't want to take months you want to do it in weeks these tendencies all culminate into what we call emotions there's only about eight basic emotions when your emotions come up if you'll will them out drop them with determination say I'm through with this it's dumped under each emotion are these hundreds of tendencies so if you drop the emotions you drop the tendencies and all the millions and billions of thoughts underneath them okay alright now if weeks is too long all the emotions come out of one thing only and that is desire if you would drop desire you'd be totally free all the emotions would be gone all the tendencies and all the thoughts underneath it what remains over after the mind is let go of is the infinite being that you are here and now you will have removed the total covering over this infinite being that you are a way to use desire that would be easier I think is to use attachments and aversions when we desire something to hold on to that's an attachment when we desire something that we want to hold away from us that's an aversion so all attachments and all desires all

attachments and all aversions are desire we desire it to us or away from us now it's really possible for anyone to drop desire lock stock and barrel as he or she so determines the only thing that prevents us from doing that is first not wanting to and second saying I can't those two things will prevent us not wanting to and believing that you can't and the reason why you can do it is because infinite power is available to every one of you if you'll use it and it comes out in a form of determination full determination will do anything I know you're not going to knock desire out in one day most of you won't knock out the emotions you'll try but every one of you can knock out the tendencies the little tendencies that come up and if you'll do it and make a habit of it it'll only take months the most a few years to become totally free but it must be a daily thing it can't be oh I have this tendency I'll work on it tomorrow or next week or next month no you gotta do it right there and then because it only takes less than a second and then the next second you can take another one and the next second another one so instead of doing it once every two or three months you can get a whole year's work accomplished in four seconds instead of a year so I'm emphasizing the value of getting into doing it every day then you do it as it happens and then you're doing in one month what the average person does in many lifetimes and you're doing it in a way in which you can get your freedom very very soon it should be months but you could do it in a few years if you're slow no I mean this I'm not kidding you can do it in months how do I know that a guy like me who knew nothing about the path I didn't see a month what I'm talking about had I known the direction it would not have been more than one month because that's when it really happened was the last month I know it can be done and all you need is you and the desire for it a determination now the path is easy it is not difficult if you think it's difficult it's because you're looking in the opposite direction and saying it can't be done and that's why I'm emphasizing it's easy or impossible and that's just the way it is it's either easy or impossible if you do it it's easy if you don't it's impossible and I've been emphasizing working on tendencies of late and I see everyone can do it everyone there isn't anyone who's been working with me who hasn't dropped a tendency you can drop one you can drop two you can drop two you can drop four you can drop four you can drop eight until they're all gone now the more you drop the freer you become which allows you more power to use and dropping bigger and more difficult tendencies so just drop something now drop one thing you'll succeed when you drop one you can drop two you can drop two you can drop four infinitum but the important thing is to do it every day we should be totally accepting of everything if we're not we are reacting so as the day goes by we have to accept everything bad bosses bad people hot weather cold weather good food bad food total acceptance of this universe is total freedom that means accepting it the way it is letting it be the way it is not wanting to change anything but yourself total acceptance means you have no desires you don't want it to be this way you don't want it to be that way I guess one of the biggest and easiest things to see is your reaction to people that's going on all the time when you're with people drop all your reactive behavior and be free drop one thing and you're totally free drop desire drop eight things and you're totally free drop your eight emotions so number one number one

accept that you can drop them number two be determined that you will drop them then you'll find it's easy the real love is being the other one you want to understand someone be that person will you understand that one if you can experience what they're experiencing identity is the real divine love being the other person oneness with the other person so the real love is so far from what the world considers as love and remember if you are a whole infinite being you need no other you're complete total infinite by yourself so long as we think we need another we are limited so don't need the other one be the other one by recognizing what you are you recognize that you are everyone by turning your direction back on yourself and discovering what you really are you discover that you are really every being and that's the way to it I can only point the direction on how to get there I can't do it for you but you can experience it and I'm sure you've experienced it to a degree in the past I know you have then your whole picture of this world changes then you see the perfection when you see a right you see nothing but beautiful perfection and then this is the true, true picture when we see imperfection our sight is defective in the reality everything is absolutely perfect that's why they say God is perfect God is all and if God is all and God is perfect that includes us if we see an imperfection our sight is defective the imperfection is in us if we see it see the perfection where the seeming imperfection seems to be the imperfection is a seemingness and seeming don't see me as a after you see the perfection you're free I thought tonight I might talk on the subject of love love is one word I seldom use mainly because it's so misunderstood and I I also believe that through this method of growing or only through growth do we understand what love is that by defining it we just add some more words to the usual words and it doesn't really convey the meaning of the word love but love is an absolutely necessary ingredient on the path if we ever expect to get full realization we must increase our love until it is complete now the love I talk about of course has nothing to do with sex sex is a body gratification however we have confused it most of us very much with love the majority of us still tie it in with love although when you see what sex is and what love is you'll see that two different things they can be tied together and they don't have to be the love that we talk about here is the love of Jesus Christ it's the love complete which expressed in the extreme is love thy enemy I think the best definition of the word as it seems to me is love is a feelingness of givingness with no expectation of receiving for the giving it's a very free giving and it's an attitude that is constant love doesn't vary at least the type of love we're talking about the amount we have we apply to everyone we love our family as much as we love strangers this might sound odd but this is the truth to the degree we're capable of loving strangers to that degree we're capable of loving our family the concept of possession is just the opposite of the meaning of love in love there is never a holding on to a fencing in or anything like that love has a sense of freeing the ones we love when we are giving an attitude we want the other one to have what the other one wants I guess the best example of this type of love is the love of a mother for a child and sometimes a father for a a mother will sacrifice and give everything to the child without considering herself there are many other definitions for love I'm just trying to think what they are I think acceptance is a

good word when we love people we accept them the way they are if we love this world we accept the world the way it is we don't try to change it we let it be we grant the world its being this the same way we should grant every other person his or her being this let them be the way they want to be never try to change them trying to change them is injecting our own ego we want them to be the way we would like them to be so love is a feeling first of all of oneness with of identity with the other one or all other one when there is a full love you feel yourself as the other person treating the other person is just like treating their very own self complete identity love is not only a feeling love is a tremendous power which is so little understood in the world today we have a an example of this type of love being expressed today by martin luther king no matter how much he's attacked he will give out nothing but love to his attacker he teaches non-violence now the biggest demonstration of this type of love was mahatma gandhi's winning a war against britain without any arms through teaching the british are our brothers we love the british non-resistance to the british and to the british soldiers whom we love for gandhi understood this and was able to win over enough followers in india to make this effective the power behind love without question is far more powerful than the hydrogen bomb once you see what love is love is the most powerful force in the universe when we express love as love is not as we have been taught to think what love is it is said sometimes that god is love and i say one with god is a majority one individual with nothing but love can stand up against the entire world because this love is so powerful which i think leads us somewhat into seeing that this love is nothing but the self with a capital s that we speak of this love is god god is love god is all powerful so there's some authority for what i'm saying besides my saying it love will give not only all the power in the universe it will give all the joy and all the knowledge right now how how to make this practical the best way of increasing our capacity to love is through wisdom understanding however we can do things in our everyday life that will raise our level of love the first place to practice love is at home with the family we should try to love our family more and more and more i think everyone knows the wonderful experience of love of loving one person so you can imagine what it's like if you loved three billion people it would be three billion times more enjoyable so home is the first place to keep trying to increase our love for the ones around us by granting them their beingness that's the most difficult thing i believe to do in a family to grant the other one the other one beingness especially if the other one is a child but every child is a whole complete infinite individual next after loving the ones in our home we should try to love our neighbors then our larger group our state our country then we should try to love all people all over the world even i saw or i heard oral roberts say something on that some sundays ago he said what would people he said people ask what would jesus be like if he came back today and he said he wouldn't be the way people expect he wouldn't have anything against anyone he would not hate the communists he would talk against doing wrong doing evil but he would never say anything against any human being i believe that uh if we understood the power of love and that if the majority of americans love the russians russia would be conquered by the americans without any arms and if we after

we learn to love all the people in this world there are many more people outside of this world i think loving all the people in this world would allow us to meet with our brothers and sisters of other worlds because in this universe there are many many mansions many many places of abode and because of our incapacity to love on this planet we have cut them off so to come back to the point of being practical the more we practice love the more we love and the more we love the more we can practice love the more we develop love the more we come in touch with the harmony of the universe the more delightful our life becomes the more bountiful the more everything it starts a cycle going where you spin upwards this loving and receiving that's another thing if we want to be loved the way to do it is to love it's not only the very best method but it's I think the only method of receiving love is to love because what we give out must come back but looking for love without loving does not bring love to us does not satisfy us the happy one is the one loving the one giving blessed is the giver because he's so much happier if he gives from his heart are there any questions on this concept of love

[Speaker 8] (4:07:11 - 4:07:27)

your statement you don't love someone more you hate the other person less

[Speaker 1] (4:07:42 - 4:09:29)

I think before that though I another point when we say we love one person more than another if we will trace it through by going inwardly we will find that the one that we love more is a person whom we think we need that has something that we would like to have and therefore we say we love that person more actually love cannot be chopped up if you want to test your own love look at your enemies this is the real test or if you don't want to go that far look at strangers examine your attitude towards strangers it should be one of well they are me they are my family every mother should be our mother every father should be our father every child should be our child this is the attitude we achieve through understanding this is the real sense of the word love like

[Speaker 5] (4:09:41 - 4:10:19)

me you're talking about love as giving giving of yourself and so forth and it seems like that if you give of yourself the people tend to hate more and more eventually and it seems like they can if you don't affect them emotionally mentally financially and they use you

[Speaker 1] (4:10:19 - 4:10:43)

as a crutch I say no that's impossible if we feel the real love I'm turning right back around the other way if we have the correct attitude of love that doesn't happen now what you're saying I hear very often

[Speaker 5] (4:10:46 - 4:11:13)

don't you think that people there's something about I don't know the impression I get is that this is love is assigned to other people in the way of weakness it seems like there's a loss of respect I just wonder how you can give and yet

[Speaker 1] (4:11:14 - 4:11:14)

keep

[Speaker 5] (4:11:14 - 4:11:15)

respect

[Speaker 1] (4:11:16 - 4:12:11)

the givingness is not in things number one the givingness is an attitude we can always maintain an attitude of love now most people who give are not giving lovingly they're giving because of the credit they will get for giving look at me I'm doing good or I get my name in the paper or something like that you see that type of love will get us into trouble people will drain us on that because we're looking for something we're looking to put ourselves in the process and therefore they'll pull us down

[Speaker 5] (4:12:15 - 4:12:16)

the

[Speaker 1] (4:12:20 - 4:16:16)

easiest thing in the universe to do is to love everyone this is what I think this is what I've discovered once we learn what love is that's the easiest thing to do it takes effort and agony not to love it takes tremendous effort not to love everyone and you see the effort being expended every day but when we love we're at one with them we're at peace everything falls into line beautifully all the main thing is to see love in the sense that I'm trying to define it then those things don't happen but when we love in the sense that humanity understands the word to mean then you're right but I don't call that love selfishness actually we are doing things to help ourselves and yet in the high love in the spiritual love there's no self-abnegation we don't have to hurt ourselves when we love everyone and we don't you see in love there's a feeling of mutuality that which is mutual is correct if you love you hold to that law and therefore people won't take advantage of you if you're loving you're applying the most powerful force in the universe it's the love of the Jesus I'm talking about practically speaking if someone is trying to hurt you and you just feel love for that person and if that person continues you'll see them hurt themselves they continue further they'll almost destroy themselves or just knock themselves out they won't be able to oppose you anymore but we have to practice this love that I'm speaking of not the love as we have known it it's a constant attitude it's a constant attitude that evolves in us when we try to develop it however if we should try

practicing the love as I said before first on our family grant everyone in the family their own beingness if you can if you can keep trying keep trying until you can then apply it to friends then strangers then everyone see by doing this you will develop although as you say it isn't something you can turn on just like that

[Speaker 4] (4:16:28 - 4:16:28)

it's

[Speaker 1] (4:16:28 - 4:17:15)

smothered by wrong attitudes now this love I talk about is our basic nature it's a natural thing that's why it's so easy the opposite takes effort we move away from our natural self cover it smother it with concepts of the opposite of love and then because we're not loving unloving comes back at us and proves to us the concepts like Paul brought out which we all experienced when we first started practicing this love you're not alone Paul

[Speaker 7] (4:17:16 - 4:17:23)

isn't love almost like effectiveness because when you love somebody it gives a wonderful feeling for you

[Speaker 1] (4:17:23 - 4:18:02)

well this is a matter of semantics that I want to get involved in the way you put it yes but not in a general sense it's true after you discover what love is it's the greatest thing in the universe it's a thing that everyone wants only because it's his basic nature in the first place every human being is basically a extremely loving individual

[Speaker 4] (4:18:20 - 4:18:22)

acceptance of your

[Speaker 1] (4:18:26 - 4:18:27)

complete

[Speaker 4] (4:18:27 - 4:18:29)

nature then comes through which is the love

[Speaker 1] (4:18:29 - 4:18:30)

yes

[Speaker 4] (4:18:30 - 4:18:31)

the more

[Speaker 1] (4:18:31 - 4:18:41)

we love the less we have to think if I'm not loving you I have to be on guard I have to protect myself if I'm

[Speaker 12] (4:18:41 - 4:18:42)

not loving the

[Speaker 1] (4:18:42 - 4:19:19)

world I'm always protecting myself from the world which causes more and more and more thoughts puts me extremely on a defensive and subconsciously it builds up year in and year out and then I'm a mass of thoughts protecting myself from the world now if I love the world the world can't hurt me my thoughts get quiet the mind gets peaceful and then that infinite self is right there and that's the experience of this tremendous joy

[Speaker 4] (4:19:19 - 4:19:35)

it's not the object again it is out it's the quieting of the mind the less actually the being comes through more this really is the love experience

[Speaker 10] (4:19:36 - 4:19:37)

yes

[Speaker 4] (4:19:38 - 4:19:43)

more than the object we say it's the object that we love

[Speaker 1] (4:19:45 - 4:19:48)

but it's actually what you say you're taking

[Speaker 12] (4:19:48 - 4:19:49)

it right from the top

[Speaker 1] (4:19:49 - 4:23:04)

now what Harry is saying is that we take our infinite beingness our infinite joy and we cover it over with thoughts we take the natural state which is unlimited we cover it up with thoughts of limitation the thoughts smother this infinite self that we are it smothers the capacity to enjoy and so all we need to do is to quiet the thoughts or rid ourselves of all thoughts and what's left over is the infinite glorious being that we are which is our natural state isn't that odd it's our natural state that's the way we were that's the way we're going to be we are actually that now but we don't see it this infinite glorious being

that we are being absolutely perfect can never change it's always there we just don't look at it we look away from it we look far away from it what we should do is turn our mind inward and begin looking at it and the more we look at it with capital I the more we see it everything seems to point to the same direction doesn't it that happens as we get more understanding of what life and the universe is but everything fits together more and more until it gets simpler and simpler until there's just one absolute symbol called God God is simple everything else is complex the greater the complexity the further we are from God that's why God is one and only one for one without a second have I covered the subject of love

[Speaker 2] (4:23:04 - 4:23:34)

in practice then if someone else has a heartfelt desire and our heart let me that word that that same feeling and there's a feeling that if I went along I might lose something then that isn't love but if it was complete in the sense of whatever they wish I wish because

[Speaker 12] (4:23:34 - 4:23:38)

their feeling must be my feeling there's only one feeling

[Speaker 2] (4:23:38 - 4:23:40)

and I wouldn't be afraid but if I'm afraid

[Speaker 1] (4:23:43 - 4:23:56)

there's a word for it today called togetherness a very good word it must fit what you're saying togetherness together we see one

[Speaker 2] (4:24:03 - 4:24:09)

weep in a sense to me but that's the word

[Speaker 1] (4:24:09 - 4:24:21)

that's being used I think it would be better off if we dropped the word love and use words like togetherness oneness

[Speaker 4] (4:24:21 - 4:25:44)

as Bob was saying though I thought it should be that we have when you're trying to align your interest with another I have the attitude that I know that mine being the truth in other words I feel that I'm lined up I can't get hurt so therefore how can anybody else hurt me therefore I want the other person to have what they want also because as in as Ralph was saying I know that I can't get hurt and so I know that I must stand in the same

position it isn't the thing that I have to line up mutually here or you know same ideas or align myself with anybody I just know that that I'm on the track that I'm alright and that everything else means nothing then nothing can hurt me regardless of what other attitudes there are

[Speaker 2] (4:25:44 - 4:25:45)

so then

[Speaker 1] (4:25:59 - 4:26:24)

it's impossible to be hurt when we love fully we are never hurt when we love we only feel wonderful when we love in fact we feel the greatest when we love we are

[Speaker 2] (4:26:30 - 4:26:52)

if we have a feeling differentiating though more of course in the beginning you might practice in your home but if you feel a sense of togetherness with one more than another then you begin to separate oneself it's not full love it's partial love

[Speaker 1] (4:26:54 - 4:30:08)

and the more partial it is the less good it feels when we love all the time we love every being we have nothing but a tremendously wonderful warm attitude of everything is fine every person is just right we wear road colored glasses that's the way we see the world when we love when we hate we see the same world just the opposite way it's a tremendous thing to learn this little secret of the power of love I wonder if I could read off some of the definitions in the book there's so many ways it's been said I never knew what to say on love there isn't much you can say about it she laughed at me and she showed me all this but this was gathered over many, many thoughts and I could see it's an attempt to convey the concept of the real love by saying it in as many ways as possible for the first one love is a feeling of givingness with no thought of receiving any return for it that's the one I started with love is giving with no strings attached only by loving does love come to us the more we love the more love comes to us I know this is a basic error in many, many people's thinking they go through life wanting to be loved never feeling that they are even when they can't be they just want to be loved they just want to be loved they just want to be loved

[Speaker 2] (4:30:08 - 4:30:14)

love that you get back. You have to be the love that you feel.

[Speaker 7] (4:30:18 - 4:30:19)

What love do you feel?

[Speaker 2] (4:30:22 - 4:30:27)

I don't know, but you seem to have an object of the love, but you're really feeling your own love that you give to the other person.

[Speaker 1] (4:30:36 - 4:31:31)

There's these different concepts of the word love in different people. It might not just suit your concept, what Bob says. I know what Bob means, and I say yes.

But you'll always be right because you think that way, and thinking makes it so. Love is an attitude, a feeling, and requires no action at all. It requires no action.

It might have action. You might give away everything you have, but it's not necessarily so that you should or would give away everything. The main thing is the attitude.

[Speaker 4] (4:31:36 - 4:31:37)

Does a child love?

[Speaker 1] (4:31:44 - 4:38:25)

A child loves a little more than we do, but not too much more, because a child comes into the world with attitudes developed over the millennium. A child is not a new thing at birth. It's the sum total of the entire past.

But since the child hasn't met with the world, the cool, cool world yet, the child has not taken on more concepts of the opposite of love. And in that sense, a child loves more than an adult, everything else being equal. The main thing that a child wants from us is love, and we cannot fool a child.

They know our feelings, and that's what they read. They don't listen to the words that we put out. We fool ourselves with the words, but we don't fool the children.

But giving love to a child will develop love in that child this lifetime. It will condition the child for a most happy life. But before we can love a child, we have to know what love is, develop it, and be capable of loving.

That's why I've always said to mothers, if you want to help your children, help yourself.

That's the very best way of helping your children. Right, darling?

I've been looking for a line now. And you'll notice that the children understand it immediately and reciprocate. The reason why we have a hassle with children today is mainly because we don't know what love is.

If we were capable of loving, instead of the conflict with children, it would be just the opposite. There would be a complete harmony between parent and child. But it's only because we have lost sight of what love is that we are in this difficulty of opposition between parent and child.

There's hardly a family in which this does not exist today, just a matter of how little it is. Because the world as it is today is in a very confused state. Knows very little of the real values that we came here for, and is lost in chasing the God, money, prestige, and so forth.

Should I go on reading these things? I was thinking you could read them yourself. Love is acceptance.

Love is taking people as they are. Love is loving the other one because the other one is the way the other one is. Love is trust.

When we love people, we will always trust them. You can use these things as a check upon yourself. If you don't trust someone, you don't love them.

Now that's not an easy one to see, and I suggest you work that out yourself. If you don't trust someone, you don't love them. I say trust the most crooked person in the world, and that person will be honest with you.

Love is a feelingness of peace. As we said before, when we love, we have no enemies, we don't have to be on guard, we're at ease. Love is identification.

It is being the other one by identifying with the other one. Love is what every being is seeking through his every act. That's a powerful one.

Love is identification. It is being the other one by identifying with the other one. You feel as though the other one is you.

Identify with him. If you're in that sphere, you automatically identify with everyone. It goes together.

When I say identify, you are me. I know that, that's identification complete. I also know your every thought and feeling, that you are me.

That's how complete the identification becomes. This actually happens.

[Speaker 6] (4:38:25 - 4:38:31)

It becomes I am my father, one I am my brother, one I am my sister.

[Speaker 2] (4:38:35 - 4:38:56)

But in practice, if Paul and I are after the same piece of real estate, for example, when we're bidding against each other, my thought would have to be, or my feeling would have to be, it doesn't really matter who gets it. Yes. Because after all, we're one and the same.

Paul should have it. We both have it. So what happens?

Pardon?

[Speaker 7] (4:38:56 - 4:38:58)

If you say Paul should have it.

[Speaker 2] (4:38:58 - 4:39:06)

Well, it's a mutual one-hearted feeling. I cannot feel it unless he gets it. He could not feel it unless I got it.

[Speaker 1] (4:39:06 - 4:39:07)

You should enjoy his getting it.

[Speaker 2] (4:39:07 - 4:39:33)

True, or he would enjoy my getting it. Right. So it wouldn't matter any more than the two people who, in a sense of young lovers wanted something, they both want it.

It's almost the same sensation. If the other one gets it, they enjoy. Isn't that true?

Whatever we do, we're good from wherever we are. Or even if our enemy gets it, we should have that joy. But who's our enemy then?

[Speaker 1] (4:39:38 - 4:39:45)

It's a very good question. If you love your enemy, you have no more enemies.

[Speaker 6] (4:39:49 - 4:40:34)

Well, I've made it a practice. You've started it. Show me this.

They're telling you to look at it. Because I feel that I'm doing something.

[Speaker 1] (4:40:36 - 4:40:51)

The power and effect of love is obvious. Just try it. Apply it.

Like you're doing on that, on other things. The effect is obvious. It's a very powerful thing.

[Speaker 5] (4:40:52 - 4:42:28)

I think your point was really good today. It's certainly been something that's been said and worked to attain it. But I guess the question that I have, where I'm more confident than almost maybe, is what happens when these people have an effect on your life that your way of thinking or your concept affects you adversely.

Isn't there room here for constructive criticism or pointing out the truth as you see it and still accepting them as they are? This is something I, just the last few weeks, I've done a great deal of thinking about it. I think in the past that I've accepted people for what they are.

I say, well, as a human being, if I was raised like he was and thought like he did, I'd do exactly the same thing. But what happens, it seems like anyhow, is that I, then, so I guess I would say I tolerate them perhaps more than accept them. But I can't appreciate them when they do something that affects me in an adverse manner.

[Speaker 1] (4:42:29 - 4:43:03)

Paul, we shouldn't look upon them as human beings subject to error. If you saw the absolute truth, you'd see infinite perfect being. Now, I say this is the truth.

Everyone's an infinite perfect being. That when we see them otherwise, we're not seeing the truth. But you see what it does to your concept, I say you're looking at them wrongly and you'll be hurt because of that.

[Speaker 5] (4:43:05 - 4:43:34)

But what happens if you see them as a perfect being and perfect in their own right and so forth and yet something happens that, by appearances anyhow, looks like it's affecting you or your family or it might be adversely, then what do you have to say then? I'm just not seeing it right now.

[Speaker 1] (4:43:34 - 4:43:57)

Change your view, change your thought, change something in you and it'll change out there immediately. If you don't like the world out there, you must change yourself and immediately the world rightens. That's the way we want it to be.

[Speaker 5] (4:43:58 - 4:44:31)

Well, doesn't this mean, though, that if you carry this attitude right on through not just to this person but to this country or the whole world and so forth, that this world would never change? In other words, isn't all the progress, the so-called progress, I brought about by dissatisfaction with people or situations as they exist?

[Speaker 1] (4:44:32 - 4:45:51)

No, just the opposite. Dissatisfaction throws a monkey wrench into the work. When there is love, progress is the very greatest.

I just read one here that love is what every being is seeking through his every act. If you will trace through all your behavior or the behavior of people, what are they looking for? That's the ultimate.

That is the greatest of all progress, is love. Our life is getting far too complex and it's not progress because people are not happier today. I think that's the proof of happiness.

They have things like they've never had it before. Now look at the mess we're in today, or don't you see it?

[Speaker 5] (4:45:53 - 4:46:21)

No, I don't think. I guess that's the way it has to live. I think they can do better than ever.

I mean the world as a whole. I guess because I think that there is less pain in the world today from a medical standpoint we'll say. There's probably more, I suppose, mental pain.

[Speaker 1] (4:46:21 - 4:46:28)

Yeah, but the greatest pain is mental. There's more anxiety and dissatisfaction today than there ever was in our time.

[Speaker 5] (4:46:28 - 4:46:40)

Right, but I just by my own thinking, I don't see that as an objection. I just think that that's because of an unwillingness to adjust, a new acceptance you might say.

[Speaker 1] (4:46:41 - 4:48:25)

I'd say it's lack of love. Well, I could put it another way. It's not that we have less love today as much as it is we were so busy, busily occupied in trying to make a living.

We didn't have time to be with ourselves. Now we have time to be with ourselves. Thirty years ago we thought, oh, if we only had things we would be happy, and we were striving very hard to get things.

Now we've gotten the things and instead of being happy we find ourselves less happy, which is good because our next big lesson is to learn that happiness is not in things. It'll go more toward principle in the near future, but we're coming down now to a dangerous point of getting away from the absolute truth by accepting some of the things of the world as they really shouldn't be accepted by us. We should see the perfection where the seeming imperfection seems to be, because we are aiming for the very top.

I know I'm not satisfying you very much, Paul, am I?

[Speaker 5] (4:48:27 - 4:48:33)

Well, I'm one of those persons that when I hear something I do, I don't inform anything, I just kind of tell it as it is.

[Speaker 1] (4:48:35 - 4:49:05)

It's something I can't give to you. I can make words and you have to do something with them and if you see, I say if you see what I see then you'll see it. If you don't, well, work with it, maybe someday you will.

But you've got a good base to work from. As you said before, it was easy for you to accept people as they are.

[Speaker 2] (4:49:05 - 4:49:40)

If a person then seems to want something, it would really be perfectly all right for me to go along knowing that all is perfect and it doesn't matter to me what they want, it's possible for me to give it to them. It would be, I being them, knowing there's only perfection doesn't matter and there's only perfection that comes from it. But if I'm afraid, then I'm separating myself and saying there's something besides God, something besides the family.

[Speaker 1] (4:49:41 - 4:50:23)

Now one of the keys to abundance is the spirit of giving. The key to supply is to develop that constant feeling of givingness. This is a real key in producing supply.

If we had an attitude of givingness every moment and we wanted things, they would smother us. A constant attitude of gratitude is also a very helpful thing.

[Speaker 9] (4:50:27 - 4:50:27)

That's right.

[Speaker 2] (4:50:29 - 4:50:34)

Gratitude is something that doesn't make sense to me. I mean, stop it.

[Speaker 1] (4:50:35 - 4:51:11)

There's a lot of other words here that could make sense. See, all these things I say to me are all the same things. Almost everything I say is the same thing again and again, in different words, in different phrases.

But I smiled before when Harry saw how this thing of love was the same as something else. In the end it all comes down to one thing, and only one. So stick to the words that you like and let go of the words you don't.

[Speaker 6] (4:51:17 - 4:51:28)

Because after all, it's only your own concept of any word that means you love me. It's strictly your own concept.

[Speaker 1] (4:51:29 - 4:52:16)

To me, all these words mean the same thing. Love is acceptance, identification, understanding, communication, truth, God, you, me. It's all the same thing.

And it will be to everyone if they'll look at it from the same point, from your very own center. If you look at it from your very own center, you'll see that it's all the same. Your very own center being your very own self with a capital S, the real you that you are, not this fake ego that we're trying to make a big thing of.

[Speaker 4] (4:52:16 - 4:52:29)

All our schooling, all education, everything, they cut it up to the pieces, and now we're trying to make it all together.

[Speaker 1] (4:52:31 - 4:53:07)

That's why I've said education actually is a system of learned ignorance. It's a as it is today. All the important things in life are never taught.

No matter how many years you go to college, you don't get any courses on happiness, love, life, all these subjects that are so important that everyone is seeking. There's not a single course in any college in this country on it.

[Speaker 4] (4:53:07 - 4:53:14)

Somebody tell you to snap to it.

[Speaker 5] (4:53:17 - 4:53:20)

We don't have any properly qualified teachers.

[Speaker 6] (4:53:24 - 4:53:25)

The game must be played.

[Speaker 1] (4:53:35 - 4:54:33)

It's an attitude of givingness. It's not an actual givingness of things. Now, giving things could be part of it, and giving things could be just the opposite of love.

I can give you things because I want you to like me. That's not love, on my part. That's trying to bolster my ego.

However, the greatest givingness that can be given is to give understanding, to give wisdom. If a man asks me for a meal and I give it to him, five hours later he needs it again. But if I get across to him the principle on how to produce a meal, he'll never go hungry again.

So the greatest givingness is understanding, wisdom.

[Speaker 6] (4:54:34 - 4:55:05)

I was going to say before when Paul was talking about the other person doing things which may seem to be against you to gain his end, but really he's merely attempting to gain love by doing this for someone in his field, and therefore if you understand that understanding and you know he's doing it to gain love, that's seen through this misconception.

[Speaker 1] (4:55:07 - 4:55:13)

Now, carry that through to the extreme and you'll see that every person in his every act is seeking love.

[Speaker 6] (4:55:14 - 4:55:27)

All right, and if I know that, and it seems as though he's doing something against me, I know he's doing something for him, and therefore he's doing it against me. I know that.

[Speaker 1] (4:55:28 - 4:55:36)

And as long as you know it, you are correct. Nothing can be done against you.

[Speaker 6] (4:55:40 - 4:55:43)

Well, it's just a circle if he's doing it for himself.

[Speaker 2] (4:55:45 - 4:55:46)

Right, Teddy?

[Speaker 6] (4:55:47 - 4:55:48)

Yeah. Micro to micro.

[Speaker 2] (4:55:49 - 4:55:59)

Micro to micro, that's right. But if a person hesitates to give things, it's because he feels he doesn't have it all, and that he may be taking something for himself.

[Speaker 1] (4:56:04 - 4:56:07)

It's in the attitude, not in the act of giving or not giving.

[Speaker 2] (4:56:07 - 4:56:18)

I see so many people who are prustings actually get frightened when they speak of giving things, and I don't see the difference. If they are so capable mentally, certainly they have all the things they need to give.

[Speaker 4] (4:56:20 - 4:57:00)

Some kind of giving sustains the basic thought behind the condition bringing about the giving. Wow. Like you were mentioning about, you know, the heart function.

If I feel love to the heart disease, then I give to the heart function. So to speak. If I would want to actually fight heart disease, I would see the imperfection in the thought, in the thing, and know the perfection.

[Speaker 1] (4:57:02 - 4:57:05)

There's all levels of helping. All degrees of helping.

[Speaker 4] (4:57:06 - 4:57:52)

A lot of this giving to charity, to someone who doesn't have it, is really a sustaining of the condition under which we think we're giving to eliminate. Keeping it in mind, therefore sustaining. And, again, of course, the thing, the bigger thing behind it all is the, oh yes, perfection, but the attitude on our part of the spiritual giving, of the lifting, of not sustaining the condition, but lifting spiritually above the condition so that you see the perfection.

Seeing the perfection instead of the imperfection.

[Speaker 1] (4:57:54 - 5:01:29)

When you do that, you affect every atom in this universe. You affect every person, whether they realize it or not. Because you're invoking the power that's most powerful.

It's loving every person into a perfect being, minus all these negativities and diseases. And you actually do far more to all the heart disease with that attitude than you would by giving money. But I'm trying to make a point that it's not important whether you give money to them or not.

The important thing is your attitude. You can give for the glory of giving, or being put up as a giver. That does you no good.

Or you can have the attitude of what you just said and actually give no cash, and you're doing far more good. So it's the attitude that's important. Love is the answer to all problems.

No matter what the problem is, if you will just apply love to the fullest extent possible, and succeed, that problem will drop away immediately. Just don't get aggravated. Just know that everything is fine, everything's all right.

And just feel love, and you'll see that problem resolve itself. No matter how difficult the problem is, when there are problems, if we would love more, they would disappear. When the love is complete, the problem dissolves immediately.

Love is communication. Communication and love go together. Communication is getting across an idea.

I say, Frank, da-da-da-da-da-da. And you say, oh yeah, da-da-da-da-da-da. It's an idea from me to Frank, and the acknowledgement of it.

That's communication. We both see eye-to-eye on the same thing.

[Speaker 6] (5:01:31 - 5:01:42)

Now, this is very important. What did you just say? We both see eye-to-eye?

All right. Now let's forget about this eye. Right?

[Speaker 12] (5:01:42 - 5:01:42)

Yeah.

[Speaker 1] (5:01:45 - 5:01:49)

Well, that eye-to-eye meant... It's an expression. I didn't mean the physical eye.

[Speaker 6] (5:01:52 - 5:01:57)

Eye-eye. Eye-eye. See, see.

[Speaker 1] (5:02:01 - 5:03:17)

You can easily test this out in your own life, that if you increase communication with an individual, you increase the love between the two of you. Just practicing communication. Say something to them, have them acknowledge that they got it, by repeating it.

And go on and on that way. And the love between the two of you will keep going up and up. Increasing communication increases love.

And the other way around, increasing love increases communication. You'll notice that the more you love, the more you're able to communicate with people. It's a very interesting thing that can be tested very easily.

Just increase communication, and you'll see love. Love. Deal with someone who's agin you at the moment.

[Speaker 6] (5:03:18 - 5:03:48)

You betcha. Because, you know why? Because, as Paul said before, if someone appears to be doing something that appears to be against you, there is a lack of communication between the eye and eye.

And if you do, if you open up that channel, there is no longer anything that this man is doing that is for you, your awareness of him is raised to such a degree that there is perfect communication.

[Speaker 8] (5:03:52 - 5:03:57)

No, I didn't see whether the left is jumping there or not.

[Speaker 1] (5:04:07 - 5:10:29)

Another thing happens as love increases, reality in the world increases also. The more we're capable of loving, the more we'll see things exactly the way they happen. Now, if you practice increasing your reality in the world, your love will go up too.

Just the same way that if you practice increasing communication, your love will go up. Or, the converse, the more we love, the more we see things the way they are in the world. If we were all very loving people, every time there'd be an accident, we'd all see it alike.

Let's further up, Harry. If you have the love complete, there never would be an accident. Here it is, love is communing, love is communication.

Lending support, wanting for the other one what the other one wants, that is love. The greatest help or giving one may give to another is to help the other to get the understanding of truth. In this way, one gives the other the formula for happiness.

Love is the cohesive force of the universe. Love is attracting, integrating and constructive, and so affects everything and anything that it is applied to. So, parliaments cannot write the world, but enough individuals feeling love can.

I think that's an interesting point for our present times. You cannot legislate a correct world. Parliaments will never straighten this world out.

Only when the individuals, when the majority of people in this world have an attitude of love, will the world be a nice place to live in, will it be harmonious. Almost all people mistake ego approval for love. Because it is not love, it is not satisfying.

Consequently, one continuously needs and demands it. And this produces only frustration. Boy, the next one is a hard one, I'm going to just read it and skip over it.

Love is not an emotion. Or maybe I shouldn't skip over it. When I say love is not an emotion, emotion is energy in motion.

It's an intense, active, disturbing thing, an emotion is. The emotion of love is the most peaceful of feelings. And in that sense I mean that love is not an emotion.

People need each other and think it is love. There's no hanging on to or fencing in of the other one when one loves. Human love does not want to share its love with others, but rather wants its own personal satisfaction.

Real love wants to share its love, and the more it is shared, the more joyous it is. There is no longing for in love, because longing is separation. Love being oneness, it does not allow separation.

True love cannot be gotten through marriage. It must be there before marriage, or developed during marriage. Love cannot be applied to one and not to another.

It is impossible to love one and hate another. When we love one more than another, that one is doing something for us. That is human love.

When one loves people because they are nice to him, that too is human love. True love is unconditional. In true love, one loves even those who oppose him.

See, the next sentence is a real test of where we stand on the subject love. We should love everyone equally. This is a tremendous yardstick for checking yourself on growth.

Equal-mindedness toward all beings, loving everyone equally, is actually the top state.

[Speaker 2] (5:10:33 - 5:11:06)

Isn't the secret of love really a realization that you have all and he has all? Therefore, there is no separation. Because if you say, he's got something I haven't got, that's where

difficulty comes in.

It's like sitting on a pile of sand. You have a pile of sand, I have a pile of sand. I put a little mark on it and say, I want your river.

You say, well, you've got a pile of sand and you just have to make a mark on it and you have a river. You say, I want your river. It's like you've got a pile of sand, it's just a word river.

I have all and you have all, so there's no pluses there.

[Speaker 1] (5:11:06 - 5:11:11)

When you see the truth, everyone has exactly the same amount. It's infinite.

[Speaker 2] (5:11:14 - 5:11:40)

So if you want what I've got, it's simply because you don't see you're already sitting on a pile of sand, then you can have the sand too because you're sitting on it. That's simple. So I say, you've got this sand.

You say, well, I want mine. Well, you can have mine because it's infinite sand. I don't care.

So if I say I can't have, well, that's a difficulty. I say, well, I'm not sitting on infinite sand.

[Speaker 1] (5:11:43 - 5:11:48)

It's making an untruth, making a lie out of the truth.

[Speaker 2] (5:11:48 - 5:12:05)

So love is really pointing out, well, you're sitting on a pile of sand like I'm sitting on a pile of sand. Take the sand. And this is all the thoughts.

We get them through our thinking. But we say, no, we don't. We've got something.

I have something and you don't have something. Isn't that all the cause of our difficulty?

[Speaker 1] (5:12:06 - 5:12:08)

It's awakening to the fact that we have everything.

[Speaker 2] (5:12:09 - 5:12:11)

And this comes first, doesn't it, before we love?

[Speaker 1] (5:12:14 - 5:12:16)

Well, you work it out from both sides.

[Speaker 2] (5:12:19 - 5:12:33)

Well, I can't love something. If Harry's got something that I haven't got, how can I love Harry if I don't? I want it.

It's only if I have it and he has it. And if he has it, he can't take anything from me. So we both love each other because we both have it.

We don't fight over the air.

[Speaker 6] (5:12:34 - 5:12:39)

But if you say to Harry, Harry, I love you because you've got something there that belongs to you.

[Speaker 2] (5:12:45 - 5:13:09)

Isn't that right? Because together we admire and feel good towards the thing or towards that same infinite capacity that we have. Isn't that right?

There's no separation in our capacity to have. This is the same with my inheritance. You know, what's the fight?

There's none. So all we can do is enjoy the same thing. There's nothing but enjoyment.

[Speaker 7] (5:13:12 - 5:13:13)

That's what most of us do.

[Speaker 4] (5:13:17 - 5:13:25)

Whether we're morons or professionals, we all have the same concept that made us who we are.

[Speaker 8] (5:13:26 - 5:13:37)

I think that Harry's doing meditation on his own. I think we're working on it.

[Speaker 6] (5:13:39 - 5:13:40)

I think it's a great move.

[Speaker 1] (5:13:43 - 5:15:38)

When the revelations start coming, they come. Just don't stop them. Let them keep coming.

It's been there all the time, though. That's the odd part of it. All we do is open our eyes to something that's been there all the time.

Yeah, the concept was wrong. And you let go of the wrong concept. And there it is.

Stop the thought. Stop all thinking. It is impossible to get love.

Only by loving can one feel love. The more one looks for love, the more one doesn't love. It's kind of indicting.

One should strive to love, never to be loved. To be loved brings temporary happiness, ego inflation. When one loves fully, one can have no concept of not being loved.

When one loves fully, one can have no concept of not being loved.

[Speaker 6] (5:15:43 - 5:15:44)

That's Kenny's idea.

[Speaker 4] (5:15:45 - 5:16:08)

It comes back to this thing of beingness. If we experience our beingness, we can't feel any desire. We don't care what the other guy thinks, really.

Critically speaking. You're it. I am what I am.

[Speaker 1] (5:16:26 - 5:19:24)

If there's someone trying to hurt us, he will only hurt himself. One does not increase his love. One merely gets rid of one's hate.

That's what he brought up before, right? We can't increase our love because that's our natural state. Behind these concepts of non-love is always the infinite love that we are.

You can't increase it. All you can do is peel away these concepts of hatred so that this tremendous loving being that we are is not hidden. Actually, we don't keep increasing our love.

We just keep doing away with the limited concepts of hate that we've had before. And by hate I mean anything that's not love. Love, fear, envy, jealousy, apathy, all those attitudes are different degrees of hate.

At least the way I use it, they are. And so we really don't increase our love. We undo our attitudes of hate.

Our attitudes of hate. Our attitudes of, our thoughts of limitation. The greatest sin of all sins, the downfall, is the ego sense.

I am an individual separate from the all. That's the real fall into mankind. Everything we do prostitutes God.

Practically, not only prostitution, almost everything does. It's nice, N-I-S, it's nice. You know, evil spelled backwards is live.

So you've got to be careful of that backwards stuff.

[Speaker 8] (5:19:58 - 5:20:10)

You know, you were mentioning that they don't have any courses on joy or happiness or peace. In the college I taught, well, the one that comes the closest is sex education.

[Speaker 6] (5:20:15 - 5:21:04)

I think Will Rogers had the same thing. I read his biography, and in his biography he made a statement. I have never met a man or a person that couldn't give me love.

That's why he left this circle.

[Speaker 1] (5:21:31 - 5:23:50)

My interpretation of the word stranger is a term that I don't always mean. I think the word name used to mean nature. Name and nature are the same word.

So as people were named by the nature of their work, right? I lost the point I was going to bring up, with what you said. What did you say?

Oh, whose nature I do not know, is what I wanted to imply. His nature is my beingness. He is me.

It's like that English guy, he is me. Someday you'll look around and you'll just see yourself every way you look. And you'll have a feeling you are me, without a question.

Without a doubt, you are me. You could. That word I, is the exact same I, no matter who uses it.

When you get to the top state, you have a consciousness. There's a constant I, I, I goes on in the top state. That's all you see, hear, feel, think, know.

Just I, I, I, I. Which is your beingness. And it's beingness that never changes.

Beingness always is.

[Speaker 6] (5:23:56 - 5:24:05)

Is becoming the opposite of being? Don't you have to become before you be?

[Speaker 1] (5:24:08 - 5:24:21)

You have to be before you become. The becoming is an apparency. You are.

I am that I am. It's an amness.

[Speaker 5] (5:24:25 - 5:24:44)

Well I don't know, I guess the way I visualize this is, you're you. You're being, but before you could be, you have to take off these coats, or these jackets, or whatever, I think of them as coats and you become.

[Speaker 1] (5:24:45 - 5:24:45)

Blinders, blinders.

[Speaker 5] (5:24:45 - 5:24:48)

Yeah, all right, blindness, but isn't that the becoming?

[Speaker 1] (5:24:48 - 5:24:56)

It's the apparent becoming, yes. But you are, so how can you become? It's only an apparency that you are becoming.

[Speaker 5] (5:25:01 - 5:25:04)

Well, it seems like you're not there yet, so you have to.

[Speaker 1] (5:25:05 - 5:25:16)

It seems that way, you're right. So therefore it seems as though you're becoming. But that's a seemingness, that's not the truth.

The truth is you are, here and now.

[Speaker 6] (5:25:17 - 5:25:17)

You're omnipresent.

[Speaker 5] (5:25:23 - 5:25:35)

Well, I guess I can see that. To me what you're saying, and I can't quite understand it, I guess, is that I'm in West Covina, I just haven't got there yet.

[Speaker 1] (5:25:36 - 5:25:59)

No, you are there now, but you've got this silly limited concept that you're only here, that you're only that body, and only to that body can you be somewhere. That's not true.

If you would see the truth, you'd see everything going on at home, right now, as you're talking with me.

[Speaker 6] (5:26:01 - 5:26:19)

You'd better believe it. I hear the turmoil right now. It proves that he is omnipresent.

Absolutely. But we see him here, don't we? But he can be back there any time he wants to.

So he is there, really.

[Speaker 8] (5:26:20 - 5:26:22)

This will give you something to talk about on lunch break.

[Speaker 1] (5:26:28 - 5:27:04)

But these are things that we cannot talk ourselves into. These are things we have to realize on our own. We have to see it through our own mind's eye, so to speak.

Otherwise, it's just words. Someone who doesn't think he's omnipresent says, that's ridiculous, I'm right here. So until we realize this, it has no meaning, really, for us.

But I say, try to realize it, and boy, what meaning it will take on when you find out you are, always have been, always will be, omnipresent.

[Speaker 8] (5:27:05 - 5:27:07)

Watch who you tell this to, though, Paul.

[Speaker 6] (5:27:09 - 5:27:10)

They'll put you down to happy farm.

[Speaker 5] (5:27:14 - 5:27:18)

I don't have a problem with it. I get it.

[Speaker 4] (5:27:18 - 5:27:21)

I don't particularly care what they are.

[Speaker 6] (5:27:26 - 5:27:30)

I like them for what they are. If they don't like me for what they are, that's their problem.

[Speaker 1] (5:27:30 - 5:29:59)

It's a good chance, it's a good opportunity to grow when people are saying things about you, opposing you. It gives you a chance to practice the real love. It gives you a chance to practice the real peace.

Because they're making sounds with their mouth, there's no reason why you should feel bad about it. Opposition is a very healthy thing. It provokes growth.

So love is a thing that the world sings about, writes about, and movie pictures about, and knows very little about. Love is portrayed in the movies as always a male and a female. Winning each other.

The real love is winning the universe. Not just one person, but every individual in the universe. In the practical end of it, I left out square all with love.

This is an excellent gimmick. During the day, if we try to fit everything into love, whatever we're doing, it will make for rapid and tremendous progress. Square all with love.

Am I doing this with love? No matter what it is. Try to do it with love.

[Speaker 6] (5:30:08 - 5:30:12)

That's another gimmick.

[Speaker 1] (5:30:15 - 5:31:25)

Both of those are excellent for daily growth. Take full responsibility for whatever happens to you. No matter what it is, say, what did I do to cause this?

You'll develop the habit of bringing up the cause for what's happening to you. You'll prove to yourself that you are the master. That you caused everything.

And since you are the master, you can uncause or cause what you would like to have caused. But taking full responsibility and squaring all with love are two excellent means of growth that can be used every day in our relationships with people. Another two minutes to go before the tape is out.

You got a two cents worth in?

[Speaker 6] (5:31:35 - 5:32:09)

Well, don't blame him. Let's go. Well, now, wait a minute.

That's your own concept. That's not his. Let's have a little clearer communication here.

What is your meaning? Do you see how that communication looks? Where are you going?

I don't know.

[Speaker 8] (5:32:10 - 5:32:13)

I don't care if I don't understand what he's talking about.

[Speaker 6] (5:32:13 - 5:32:14)

Well, that's your concept.

[Speaker 8] (5:32:16 - 5:32:24)

Well, we haven't done several. I think there are three of us in this room instead of just one.

[Speaker 4] (5:32:26 - 5:32:50)

Aye, aye, aye. Aye, aye, aye. In your own experience, when did you, what were the steps?

What breakthrough did you get when you were leading up to seeing yourself as all? He fell through an open elevator shaft on his head.

[Speaker 1] (5:32:53 - 5:33:02)

That wouldn't help you any, Harry. What will help you is for you to do it, take those steps.

[Speaker 6] (5:33:06 - 5:33:11)

There ain't no shortcut for me. The first thing that I had...

[Speaker 1] (5:33:11 - 5:34:10)

There is a shortcut. Knowing who you are. How long does it take an omnipotent, omniscient being to know that he is omnipotent and omniscient?

He's got all power, all knowledge. How long should it take him to realize that he has it, that he's got it? Could be done in a second.

It's self-destructive. We like to do things that will hurt us. Now the answer to that should be gotten by each individual.

Why do I do this thing that is hurting me? I am supposed to be an intelligent being. I'm supposed to do that which is healthy, health I want.

And yet I continue this habit. Why?

[Speaker 8] (5:34:13 - 5:34:20)

Then your body's broken.

[Speaker 1] (5:34:21 - 5:36:36)

If you thought you were not the body, you would not smoke. You'll think you need that smoking to do something for you. Well, you think you need that to make you happy, to give you a certain amount of pleasure.

So you are that body, satisfying the pleasures of it. See, I want to clear that up first. But if you're taking pleasures, why not take those that are good for the body?

Fresh air. What I'm suggesting is that you think on these things. If you see the answer, you'll stop smoking just like that and be no problem to let go of it.

If you want to let go of it. Yeah, well, it's a similar thing. Alcohol is a poison.

Tell him to take enough of it and he won't have to live. I think a quart of pure alcohol would kill anyone drunk at one time. Stimulants make you feel better.

But they're bad because it has an element of no responsibility. I am not doing it. The stimulant does it.

The thing to do is to get happy without these things. And then be happy all the time.

[Speaker 10] (5:36:38 - 5:36:42)

In other words, walk around the potential globe without using the stuff.

[Speaker 1] (5:36:43 - 5:36:47)

Right. Just know who you are, and that'll do it.

[Speaker 3] (5:36:56 - 5:36:59)

All the time. All the time.

[Speaker 1] (5:37:00 - 5:37:35)

But it's good to get quiet as much as possible. If you can get off to the side and get quiet. Do it as much as you can.

The more you do it, the more you succeed. But the deadliest of all things is not alcohol, is not smoking. It's our thinking.

It's more important what comes out of a man's mouth than what goes into it.

[Speaker 4] (5:37:44 - 5:37:45)

Right.

[Speaker 3] (5:37:56 - 5:37:59)

Every thought materializes.

[Speaker 10] (5:38:00 - 5:38:09)

When a thought materializes, it doesn't have to be exactly in the shape of the thought. It can come back in the shape of another thought.

[Speaker 3] (5:38:09 - 5:38:17)

No. Exactly in the shape of the thought. But there's another thought that might modify it.

[Speaker 4] (5:38:27 - 5:38:29)

What's the mechanism behind this?

[Speaker 3] (5:38:30 - 5:38:31)

Behind what?

[Speaker 4] (5:38:31 - 5:38:35)

Other things. Well, we're the cause.

[Speaker 1] (5:38:40 - 5:39:57)

Thinking is the cause of everything that happens. Well, grace is your self. Grace is your very own self.

Which is always trying to take over. You're always trying to return to this infinite being that you are. That's the grace.

The real grace is the self always there. Your own infinite beingness is always there. And that's the real grace.

But that point that I made should be seen by you. It's good to accept it generally, but when you see it, then you will do just as you said. You will not do anything that you do not want done unto you because you know you will get it back again.

And if you want love, you're just going to give love.

[Speaker 6] (5:40:00 - 5:40:05)

Let me put it this way, Lester. Everything that you put out, you're putting out to yourself.

[Speaker 10] (5:40:06 - 5:40:15)

Well, except that it's a delayed action. And when you give out love, when you pour love out to everybody, that's what you're going to get.

[Speaker 6] (5:40:15 - 5:40:21)

If you give anything else, whatever it is, this is what you get for self, because you're only giving it to yourself.

[Speaker 3] (5:40:23 - 5:40:30)

Yes, that's coming to a higher point. But eye for an eye is at the level of most people today.

[Speaker 1] (5:40:30 - 5:42:44)

Yes. That's what the Bible means by that statement. It doesn't mean that you're going to be taken to court and a judge is going to order an eye out or something like that.

So you've got to be a good boy from now on. So to come back to that point just before that, in order to be infinite beings, we must have no desires. Because any desires are limiting action upon ourselves.

If we think we need something, we think of ourselves as being limited. If you have everything, if you are everything, how could you want something? You know you don't need anything and you go through life knowing all the time that you need nothing.

Your attitude is different. That's your feeling all the time. And should there be a need of the body, it's immediately fulfilled.

You don't have to think about it. It's taken care of immediately.

[Speaker 11] (5:42:56 - 5:42:59)

I haven't been quite thinking right, I guess.

[Speaker 1] (5:43:01 - 5:43:47)

All right, now to carry this point further, we should have no need for this body. If we are infinite beings, why need we a body? Now the fact of being born into a body is a fact that we are ignorant of our limitlessness.

Because we take on a limitation, the body. This goes for all bodies except those of masters. A master can consciously create a body or come into a body and not be limited by it.

[Speaker 3] (5:43:52 - 5:43:56)

What? Well, it doesn't matter.

[Speaker 1] (5:44:05 - 5:49:30)

So, the fact that we are born into a body shows that we are ignorant of our infinite self. It's an indictment, right, in its own de facto situation. However, now that we know that we are limitless beings, we don't have to accept that fact anymore.

And we shouldn't accept it. And we should live our way of life so that we are not identifying with this extremely limited garbage-producing, headache-producing vehicle called the body, which cuts off pleasures because we attach pleasures to it when the pleasures are nothing but the experiencing of our real self. So, our way of life should be to be not the body.

In everyday work, we sort of mentally sit back, allow the body to go through its motions almost automatically, all the time knowing that I am that I am, that we are the self, that we are limitless, that we are not only that body which we are puppeting, but we are all bodies. Saying that in another way is saying, be the witness. Look at the world as you would a three-ring circus with you outside of it.

Be in the world but not of it. Let go and let God. All these statements mean the same thing.

Do not identify with the body. Mentally stand back knowing who and what you are and let life go its way. When we do that, everything becomes easy, actually effortless if we do it fully.

From that moment on, we have no more troubles. We can't as being identified with our infinite self and whatever should happen to the body doesn't throw us, doesn't disturb us, even if the body hurts. It's not severe because it's distant.

If the body hurt, you would know it, but instead of being an excruciating pain, it would be just a dull, like a dull pain in the distance. Also, the body would not be incapacitated. When we identify with the body, we say, oh, it hurts, I cannot function.

I sprained my ankle, I cannot walk. Don't identify with the body and that body will walk with that sprained ankle just as well as a perfect ankle. Mine's an experience in the war where one fellow saw another fellow lose his leg and he kept walking without, and the ankle down was shot off.

Another fellow told me, another one, I guess I can tell you, he said, we were running at top speed and the fellow alongside me had his head shot off and he kept running with me. He said he ran about 50, 60 feet and then fell over. This is because the fellow lost

his head, just wouldn't accept it.

He was probably so concerned with running away or something, it took him 60 feet of running before he realized his head was off. There's always a decision to leave the body. Like his decision would be, oh, this is ridiculous running, trying to run a body without a head.

He lets go of that body. Then he identifies with the astral body. But, being out the body and the world is a dream, a beautiful dream.

I want Bob to hear these things.

[Speaker 11] (5:49:38 - 5:49:44)

... ...

[Speaker 1] (5:49:44 - 6:17:53)

We just heard two incidents where an ankle was sprained and he could hardly stand on it but he couldn't find a taxi so he walked how far? Five miles home on a sprained ankle. Two February's ago, just before I went to New York, I was cutting down a very large dead cottonwood tree and I had my left foot on the bank of the tank, my right foot on a stump about that high off the ground.

The ground went straight down. It was a wall of dirt. I had my left foot on a wall and my right foot on a stump.

I was cutting this tall cottonwood tree down. It was probably about 30 foot high, maybe more. And for a moment I thought it was starting to move toward me so I lifted up my foot ready to get out of its way but it didn't come and I went to step again with my eyes up that way and I missed.

I must have fallen about four or five foot down on this foot bent back like that. Well, immediately it blew up all purple and I limped away and I said, well, what am I going to do? Let it be.

My usual way now is if anything happens to the body, I let it be and I'll be not the body. And I walked to the house. I was walking normally even though that was all blown up, really swelled up and turned blue and I said, gee, I'm leaving for New York in a few days.

What do I do now? And Inger Lester says, well, in that case, let it go. Just like that I let it go and instantly the swelling and everything went down and was as good as new.

But if I weren't going to New York, I would have walked around with that ankle until it healed itself. That's a good opportunity not to identify with the body. I welcome these things now.

We start off by saying, being born into a body is a sign of ignorance of the fact that we are limitless beings except in being masters. They can come into a body and not be limited by it. But when we are born into a body, it's a sign of extreme limitation.

Therefore, we must get to know that we are not these bodies. Or saying in another way that we are not limited by the body and we identify with all bodies. Everybody is our body.

And then when we do that, we are standing off in the background, letting the body go its way. And when we do that, the body cannot give us any problems because we are not the body. If there's a sharp pain, it turns out to be a dull pain in the distance.

And as I said before, even if we have a broken leg, we could keep right on walking with that broken leg if we do not identify with the body as I did with the sprained ankle. At first I feel it, it's very painful. Then I don't identify with it.

I can walk normally. There's a slight pain down there. I know there's a pain here, but it doesn't bother me.

In the distance, it's weak. I've done this on many instances in the past two or three years. At first, it must have been nine years or so, if something happened to this body, I would instantly correct it.

Many times I hurt it badly. One of the things I can remember, I fell and my thumb went right back here and I just put my hand in the right place and it was okay. At that time, I put four fingers into boiling grease.

I was in a hotel room and I was thinking about something else and my four fingers were under it. I had them right in that boiling fat before I realized what happened. I let out a yell.

I thought everyone in the hotel must have heard me. I said okay. It finished just like that.

It wasn't red. It was just greasy. No redness.

No pain. There were numerous times I would damage the body and instantly straighten it out. It's just a thought.

It's your mind that determines the body. These things are very easy to do. But as of two or three years ago, I realized it's a higher state to have a sick body and not identify with it.

And that's why certain masters do that. They'll go through life with a weak or sick body. All the time maintaining their peace and equanimity.

And they welcome it because it's an opportunity to be constantly reminded that they are

not the body. So our way of life should be trying to develop this all the time. Be not the body.

When we're in the world, let the body go through its work, through its taking care of the family, through all the things that we do. And we should not identify with it. As I said before, I'm repeating most of this because both Harry and Bob, I think, missed it.

Another way of saying what I'm saying is be not the body. Let go. Let God be the witness.

Be in the world, but not of it. All these statements mean what I'm saying now. Do not identify with the body.

Identify with your real self. I am that I am. I am an unlimited, free being.

Untainted, untouchable. Now, the more we try to maintain this in our everyday life, the more we succeed at it. The more we succeed at it, the more we can do it.

The more we try, the more we succeed. And it goes on until someday we are, we have fully let go of the concepts that I am this body. Then we're masters.

When we leave this plane, we will do it consciously and not come back to this hell. This is the greatest hell there is. And in all phases of beingness, we will never be in a more difficult life than we are right now.

This is the deadest state possible to beings. This physical state is the grossest. And if we don't go all the way when we exit this body, we go into realms that are so heavenly they cannot be described and are closer to the ultimate.

But we should try to go all the way from this state. To us it is given to do that, not to beings from the astral realm. They cannot go all the way.

They have to come here to do it. But we have the possibility of going all the way back right to the absolute. Now the method of going all the way is simply this.

Be not an ego. Be not an individual separate from the whole. It's the ego sense, the sense of I am an individual separate from the all.

That creates the mind which creates the bodies. There's three major bodies we have. The physical, the astral, the causal.

The causal is in the realm of ideation, ideas. Ideas are instantly fulfilled on their presentation in the realm of the causal. The astral is very similar to this except it's unobstructed, whatever you think is.

It's like the dream life that we have in the night time when the dreams make sense. But

the sense of being an individual separate from the all is the start of limitation. If we are the all, we are unlimited.

The moment we say I am separate from the all, that starts limitation. In order to be separate, we have to have thoughts of separation, and thoughts constitute the mind. And the mind creates the three bodies.

Now, this is a tremendous thing. And it's so little known in our realm that from this realm we can go straight to the absolute. We don't have to spend millenniums or even millions of years doing it.

We can do it this lifetime. But we must know what I'm saying and attempt to establish that I am not the body. I am that infinite self.

Now, you always have been. We always have been this infinite being. It's the I when we say I without anything attached to it.

It's the word I. That I that you feel as your beingness has no limitations until you say, I am a body, or I and something else. That immediately sets up duality, limitations, and all the thing that builds up with it.

This word I is the closest word for God. You will discover someday that the word God is the word I. That I is infinite until we say, I am a limited mind or body.

So, an excellent way of life is to know this and to attempt to establish the consciousness of I am not the body. The body is just a puppet. And allow the body to go its way.

It doesn't matter what it does. Just let it go its way. And then work becomes sort of automatic.

You become detached from it. And therefore, it goes on far better than it ever did before. When we allow the body to go through the work, it will do the work far better because we are getting the ego concept of I, the limited I, out of the way.

And the more we practice that, the more we establish it. Until now, most of us have been trying to make life better, which is excellent. But a good life is a limited life.

If everything were good in your life now, it's like living with golden chains around you, where before you had rusty iron chains binding you. You become bound with golden chains, but you're still bound. As happy as you'll get, with life getting better, as it has been getting better, you'll reach points where you'll say, oh my gosh, I'm so miserable.

Did I slip? No, you didn't slip. Everything you've gained, you still have.

But you're still identifying with being a limited being, being an ego, being a body, with this world being real. The only way out of difficulties with the world is knowing you are

not the body. Now, if you're going to have troubles in the future, if you are, remember that you're identifying with the ego.

You could have your life a thousand times better than it is now, and you'll be dissatisfied if you're taking your pleasures from the world, from life, from living, rather than just being what you are, which is taking it directly. Our pleasures must be taken directly, not attributed to things outside of ourselves. Then joy is constant and never tainted by sorrow, and that's the natural state.

I think what I'm stressing tonight is, be not the body, continue to make life happier, as you have been doing, but emphasize now being not the body, and you'll be even happier. You will reach states where you just can't contain it. It feels as though you're going to burst from the joy.

Not being used to this newfound joy, sometimes it's hard to contain. I remember walking for days, trying to walk it off. I'd get these realizations and I'd get so, it was hard to breathe almost, so full of new joy coming in all the time.

I'd keep walking and walking and walking until I got used to it. Then I learned how to put it all in the background and let it resolve into that beautiful peace that passes all understanding. Peace is a more comfortable state than joy, but it's a peace that's more joyous than joy, if you can imagine that.

Now, the key to being to this state is to discover each time that the joys that you get in life just allow you to be yourself by the squelching of thoughts of need and desire by satisfying of them. You satisfy a desire the thoughts quiet and you feel better. Don't attribute that joy to the thing out there that you got or the person out there that you're with.

That joy is nothing but your very own self pushing through more. You're allowing it to be seen more by you. So the object should be to recognize that all joy is nothing but the self more or less.

That we wrongly attributed it to something outside of ourselves. Now this is the key to constant joy with no sorrow. Are there any questions on this?

This is a very deep it's a tremendous thing once you see it. Here sorrow and miseries are gone forever. You left the cover off the joy.

You see every desire is a thing of limitation which limits the self and covers it up. We peel off these covers and we allow the self to be and that's what we call joy. No, it depends on the way you look at it.

Look upon it as a dream. That the body, you are not the body. Let it go its way.

It's a puppet if anything. Don't give ego and you. There's only one.

There's only one self. There's not a higher self and a lower self. There's only you.

Identifying with your limitless being or identifying with your limited being. So you have the joy directly or if you choose you can take that direct joy indirectly and yet when you're taking it indirectly you still know it's direct. You're seeing a bit of this.

Hold it. See it fully. I said something before I don't think you've heard that.

We are very fortunate beings in that we are born into the place that we are born. This earth. Because this allows us to go all the way to the absolute.

Other realms don't allow it. Because of the difficulty here. If we can see that we are not the ego we can go all the way because the ego is a sense of separation.

I am an individual separate from the all. And that sense starts thoughts going. There's more than one.

Thoughts are nothing but the mind. The mind creates the three bodies. And the body and everything related to our role the trouble.

So that when we know we are not an ego we are not separate from the all. We can go all the way to the absolute beingness. The top state.

There are few relatively speaking few beings in our universe who are fortunate enough to come to a place like this and to know what I'm saying. That this allows the greatest of growth. That in this lifetime we can go all the way back home to where we started from.

And yet I know it's going to take millions of years for all our sisters and brothers the 99% of them to realize what I'm saying. It's going to take the millions of years but we can do it this lifetime because we have been shown the way and knowing the way we may take it. Now for millions of years they're going to suffer the way they're suffering now.

Even when life gets much better and it will. Pain is relative. If you're born into a harmonious society the slightest of pain which to us wouldn't even be pain now will be excruciating for them.

It's always relative this concept of pain. So that even though you go into a relative heaven compared to what we're in now it'll still be painful. So why spend these millions of years with the rest of them?

Why not be what we are here and now this lifetime? And the closest and the most correct word for God is I. When you say I that's it.

Just don't put anything more to it. That's infinite beingness or infinite awareness. That I.

And there's only one I that either identifies with its unlimited beingness or identifies with a limited beingness or shifts from one to the other as we are doing. So our way of life should be no matter what we're doing be not the body. Let the body go its way.

It'll do the work far better than it did before because the ego sense is now out of the way. And to trace back all joys and pleasures to being nothing but quieting the mind so we can be ourself. Don't attribute the joy to the externals because it's not there.

That's an awful trap. And by doing this we will see that everything is ours. We are everything and all our desires will drop away.

And the instantaneous fulfillment of all desires is a recognition of who we are. The simultaneous fulfillment of all desires, the recognition of who we are. Because if we're infinite we need nothing, want nothing.

But in life if you reach that state you have no more desires, no more wants, yet everything the body needs is provided immediately for it. And we are so non-attached to the body that if it fell over we couldn't care less. It makes absolutely no difference to us whether the body is there or whether it is not there.

We do not complain about this life nor do we want to leave it. Then what happens is you go through life as a master and when the time you originally set for the letting go of the body comes about you let go of it but consciously. You just kick the frame.

And before you do that you know that it's just a dream and like any night dream that you never were limited by this body. That you never were anything but the infinite beingness that is omnipresent. Right.

Because we are here it's an indication that we consider ourselves a limited body. Well, we didn't have the choice. The master is conscious.

A Jesus comes into a body even as a baby. He never for a moment loses his omniscience. You'd have to be a master to understand what a master is feeling when he's a baby.

But before Jesus came into that body he knew his infinite beingness and never lost consciousness of it for a moment. Those who come back like Jesus do so only out of compassion. I knew that was going to come out.

Compassion for those who need a personal external God to worship until they realize that they don't need an external God. The God out there directs us inward until we see that the God out there is nothing but our very own self and that our self is the infinite beingness that we are.

[Speaker 10] (6:17:54 - 6:18:02)

The word I. I went from here to here and took you back again.

[Speaker 1] (6:18:04 - 6:19:52)

Now in reality there never was a Jesus, a God. In the end you'll see this that there never was anything but I all alone. And alone is spelt A-L-O-N-E.

So the word alone is all one. There never was anything but I all alone, I all one. There never was anything external.

It was an illusion. However, it is very helpful to us to worship an external God. When we know fully the external God then we'll know fully the internal God, the God that we are.

It's a stepping stone. We climb a ladder and each time we get up to another rung we forget about the other rungs below. And when we get to the top we kick the ladder away.

But any aid is a good thing. All religions are aids to a degree. They're all pointing toward God.

Whether it's one degree, one percent or a hundred percent, it's still in the right direction. Therefore all religion is good.

[Speaker 10] (6:19:59 - 6:20:01)

Why do the Buddhists celebrate the 15 hills?

[Speaker 1] (6:20:03 - 6:21:18)

They celebrate them because they know that the one who left is going into a relative heaven, leaving a relative hell. Why do the astronauts feel so good when they're weightless? It's a release from this heavy thing.

Weightlessness is a wonderful experience. I remember one of the astronauts being asked, what was the greatest experience he ever had? And he thought and he said weightlessness.

That's why the boys who do the long distance diving, sky diving, they don't like to pull the string. It's such a tremendous experience being weightless. Free of the body.

So we can be free of the body just by knowing we are not the body. We don't have to sky dive or nose dive or skin dive.

[Speaker 3] (6:21:28 - 6:21:28)

That's right.

[Speaker 1] (6:21:30 - 6:27:13)

And always have been and always will be whether we delude ourselves or not. We

shouldn't pay too much attention to the body. Give it what it needs and no more attention.

This is a hard one for the women. They've been trained to pay so much attention to it. You can do it without attachment.

You can dress it up, make it beautiful without attachment to what you're doing. But too much attention to the body isn't good. This is the worst habit we've gotten into over the millenniums that we are this body.

It's not an easy habit to break. That's why I say give it just its due attention and no more and start freeing yourself from its limitations. Any objections to what I've been saying?

Anyone's mind? I think he would have objected to this some time back. But this is a tremendous step forward to be able to accept this.

When a master in this world looks around he sees this body and he sees all those bodies but he knows that he is everybody. That's the difference. He sees everybody as much his body as the one closest to him.

And yet he feels absolutely no limitation because of the body. All he has to do is close his eyes and he's off into infinity. And yet when he opens his eyes he still sees that infinity.

He sees everyone as points of perfection of infinity. I could tell you how you could uncreate it. Maybe that will give you some insight.

While you're looking at it go to sleep. Where is it as far as you're concerned? You go to sleep you never wake up again.

The thing is gone. And you see that the skyscraper is in your consciousness in your mind. Because you go to sleep you let go of your mind.

The world's gone. Right? When you go to sleep you let go of the world.

It disappears for you. Of course there's a lot of common agreement on creation. We all created that skyscraper we think.

But for you when we awaken in the morning we recreate this whole world in our consciousness and that's where it is. But you must experience this to know it. You just work on it some day suddenly the whole story unfolds and then you see it.

That's called a realization. Or a revelation. Because time is a mental concept.

A million years could pass. This thing actually happens in India, in Tibet. These yogis who practice going into the trance in which the body functions are suspended the status is suspended animation and the body does not decay.

Some of them have been buried. And I'm digging up graves and places with sharp instruments they have hit these bodies and have come to life. These men have been dead for hundreds and I've read thousands of years.

Not dead but in this state of trance. And they wake up. Now to them just one evening went by.

The body will remain in that state of suspended animation until they return to it and become it again. It would last for millions of years that way.

[Speaker 11] (6:27:23 - 6:27:25)

Or one second.

[Speaker 1] (6:27:30 - 6:28:12)

Now this infinite being that we are is omnipotent. If we can drop into our real self for just a moment it takes no time to rejuvenate in that state. It's the state of sleep that we call sound sleep where there's no dreaming.

It's a complete and total let go just for a moment. Many people do it through what they call cat naps. They'll sleep 10-15 minutes and feel as though they've slept 8 hours.

They could do it immediately too.

[Speaker 3] (6:28:12 - 6:28:24)

Just a complete total let go of this world and of the dream world, of the sleep dream world.

[Speaker 1] (6:28:24 - 6:31:32)

You have to let go of both of them because that can tire you out just as much as this one. A complete let go of both of those for just a moment will rejuvenate the entire body. It's unlimited energy there.

When you can do that, you can go one step further. Since you know the energy is there, you don't have to let go to take it. You can take it while conscious.

Then you'll never need to sleep. You'll never get tired. You'll always be full of energy.

And you'll never get tired. never never get tired. You'll never get You'll never get tired.

You'll never get tired. You'll never get tired. You'll never You'll never get tired.

You'll never tired. You'll never get tired. You'll never pick up by going to sleep is available all the time if we just take it directly we need no sleep.

Sleep is just an escape from from this world the world's too rough for us and we have to die to it in order to stand up the next day and keep fighting it. It's also the pleasure of bodily less living, living without the body. Everyone likes sleep and fears death.

[Speaker 3] (6:31:33 - 6:32:07)

The only difference is the length of time. The universe is created on our entering the so-called waking state. You step out of the so-called waking state there's no more universe.

It's only our beingness. We exist without the universe.

[Speaker 1] (6:32:11 - 6:32:42)

Sleep is an interesting thing to dig into. It's revelatory. When you're in deep sleep and you're not dreaming, where's this universe?

It's not with you. And that's one of the nicest state to be in, deep sleep, dreamless sleep. When you come back to the waking state you say gee I feel good I slept so well.

[Speaker 3] (6:32:47 - 6:32:50)

Yeah now where was that being then when you were in deep sleep?

[Speaker 1] (6:32:51 - 6:34:35)

You were not conscious of this external world, you were not conscious of any dream world. You were just being at that time. You're actually in the state of your infinite self in deep sleep.

You're not plugged with all the limitations. Now all you have to do is make that conscious in that state. See we have because of the waking state made that, we think that's being unconscious and it isn't.

So now in the waking state we have to awaken and then when you go to sleep you know that is your infinite beingness, the state you're in. Because in the waking state you're in that infinite beingness and you carry it right through into sleep. See it's the waking state that says that the sleeping state is a nothingness.

Tell me you're a nothingness when you're in deep sleep then I could accept it. But in the waking state we you say you're a nothingness in deep sleep. Because you say the waking state is the state.

Everything else is not real. See the unawareness is this waking state.

[Speaker 3] (6:34:36 - 6:34:45)

So in the waking state you have to undo the unawareness which you are calling

awareness now. You see it?

[Speaker 1] (6:34:47 - 6:35:00)

What we call awareness now is the delusion, the dream illusion. Undo that and then there's total awareness.

[Speaker 3] (6:35:00 - 6:35:21)

Let go of the mind completely and what's left over is your infinite beingness. All-knowing, all-powerful, everywhere present. Just let go of the mind and you're in your real self.

[Speaker 1] (6:35:23 - 6:35:53)

We move through the three basic states of beingness when we go from waking state to dream state to dreamless state. When we dream we're in the astral realm with our astral dream body. When we're in a dreamless sleep state we're our essential beingness.

We're in the real self.

[Speaker 3] (6:35:57 - 6:36:15)

But you're in a sort of a nation state instead of the opposite. Because you've so said it. The way you undo it is by coming aware in this waking state of your infinite beingness and then it's permanent.

[Speaker 1] (6:36:16 - 6:36:48)

You will always awaken from that deep sleep state and come back to this created delusion until you undo this delusion. Now if you could remain in that deep sleep state all the time, if you could, you would become aware of your infinity. But you can't do this so it's silly to talk about.

You have to do it in the waking state.

[Speaker 3] (6:36:49 - 6:36:51)

For a human it's not natural.

[Speaker 1] (6:36:54 - 6:37:02)

Sleep is just an escape. We set up this awful external world out here and we can't take it so we drop away from it.

[Speaker 3] (6:37:06 - 6:37:46)

But people who are real life don't have to sleep. Most of them do so as not to be freaks. They live life like other people do but they don't have to sleep.

When you're in harmony you never get tired. You would never want sleep if you were in harmony. And the more harmonious your life, the less you need sleep.

[Speaker 1] (6:37:51 - 6:38:00)

Don't expect the mind to give you the answer. It cannot. Because the beingness is the elimination of the mind.

[Speaker 3] (6:38:01 - 6:38:05)

It's just behind the mind, this all beingness.

[Speaker 1] (6:38:11 - 6:39:40)

But the mind cannot give the answer because it's part of the ego. It's part of our limitation. But you have to work with the mind to subdue the mind, sort of.

As the mind gets quieter, the thoughts keep dropping away. When enough thoughts drop away, the self is obvious. It's self-obvious.

And you say, wow, I've been that all the time. And then this whole dream turns, you see this whole thing as a dream. Then you see it as a dream that never was.

It's a big joke. In the waking state, yes. You just pose the question, who am I?

Get the mind quiet until you see the self of you, the real you. So it takes over and carries you all the way. And there's nothing you can do about it when the self comes in.

Because you, the little ego, is overwhelmed. The self presents itself to you. You present your real self to you.

[Speaker 3] (6:39:45 - 6:39:51)

This is the revelation. And the mind cannot give it.

[Speaker 1] (6:39:52 - 6:39:56)

But the mind can steer you in the direction of getting it.

[Speaker 6] (6:40:00 - 6:40:07)

These realizations that we feel, that we get, are not realizations of the mind.

[Speaker 1] (6:40:10 - 6:40:18)

No, it's an experience. And you see something. And then you try to translate it into language after the experience.

[Speaker 10] (6:40:19 - 6:40:27)

And it tries to delude us. And the mind tries to delude us into thinking that if the mind is this realization, actually it isn't.

[Speaker 1] (6:40:27 - 6:40:38)

Because it's hard for you to imagine yourself without a mind. And yet in deep sleep, where was your mind? It was dead.

[Speaker 7] (6:40:42 - 6:40:48)

Lester, is this thing really easier? And we're making it hard?

[Speaker 13] (6:40:49 - 6:40:49)

Uh-huh.

[Speaker 1] (6:40:57 - 6:41:04)

You, right now, are unlimited.

[Speaker 3] (6:41:04 - 6:41:06)

You're infinite. Right now.

[Speaker 11] (6:41:11 - 6:41:14)

But I don't think so. We don't allow ourselves.

[Speaker 1] (6:41:14 - 6:41:50)

You think you're limited. You make it hard for yourself. Your natural state is unlimitedness.

Infinite joy. You can't create universes and uncreate them. You've got all power, all everything.

And you're working so hard to keep yourself one body. See, as your realizations go up, you'll be that body and every other body in the universe. You won't limit yourself to one little body.

[Speaker 3] (6:41:52 - 6:42:29)

But you're right. We make it hard. And we hold on to that hardness.

You work hard for it. Someday you'll wake up to the fact that when we all say I, it's the exact same I. It's like looking at the moon reflected off a water surface.

It looks like a thousand moons. It's all one. We're deflecting it, reflecting it into a thousand or millions of I's.

[Speaker 1] (6:42:29 - 6:42:39)

It's all the one same I. It's like a comb with a teeth saying you're separate from mine. It's all the same comb.

[Speaker 3] (6:42:40 - 6:44:07)

It's a lie to say that we are separate. We're not. But right now you're infinite.

Everyone is infinite. Here and now. Now that infinity is just pure beingness.

Not being something, but just beingness itself. And beingness never changes. It always is.

It's only beingness. It is not I and something. It's just I.

And only I. But this part of us that is just a pure I, unalloyed with anything, is our infinite beingness. And then we very slowly...

Well, I say I is infinite being and a limited body, mind, with troubles and uns and uns and uns. But this I, when you say I, is unlimited. And you can't limit it, actually.

So it's all a delusion that it's limited. And when you awaken to that fact, you see it. But you never were limited.

[Speaker 1] (6:44:10 - 6:44:36)

You know, the only thing I do... It's like the woman wearing a necklace. She forgets it.

Suddenly she can't find her necklace. She's looking all over for it. She goes into an anxiety of, oh, where's my necklace?

I've lost it. I come along and say, there it is, right around your neck. She says, oh, now I found it.

Thank you very much.

[Speaker 3] (6:44:39 - 6:44:42)

You never lost your necklace in the first place. You never lost your real self.

[Speaker 9] (6:44:49 - 6:46:48)

I'll ask you a question. If you're not the mind, what are you? The?

I am I. That's all you can say. Who I am.

But don't make the ego other than you. Because the ego, the infinite you, trying to be infinite through a limited medium, called the ego body world. So it's always you.

When you behave as an ego, or just remain as yourself. You get the point. It's no responsibility when you say the ego is doing something to me.

The ego can't. The ego is just like a brake. It clamps down on you and squeezes you.

Because it's squeezing your freedom. But it's you doing it. By identifying yourself with a body, mind.

You're not fully realized only because you say you're not. Even if I'm fully realized, it means I don't believe that I am. I let go of that.

You are. And overall you've got to continue to wipe out the subconscious.

[Speaker 13] (6:46:49 - 6:46:51)

Yeah, because I can really forget.

[Speaker 9] (6:46:54 - 6:50:03)

Now the external mediums, you can check it with our desirelessness. When you have no more desire, you have no more thoughts. Isn't that simple?

It's only the artificial creation of a lack that creates a desire to fulfill the lack. It's the first aphorism in the present session. Letting go of all desire is tantamount to letting go of all thought.

After which you work intuitively. But now that you know you're not the mind, you let go of it. And you'll discover you won't disappear.

But you'll just get all the joy there is. Which is infinite. If you want it.

So keep the momentum going. And go all the way. You can test your desirelessness.

When no one and no thing can disturb you, you're desireless. You desire no approval. You desire no thing.

So therefore no one and no thing can disturb you anymore. So it boils down to getting rid of desire. Getting to a place where no one and no thing can disturb you.

And you've got it. Any other questions? Never stop the momentum.

Never, never, never. It's so difficult to re-establish it. Everyone so far has stopped it.

If anyone didn't, that one would have been there all the way. Because the rate keeps increasing geometrically.

[Speaker 1] (6:50:10 - 7:12:17)

I would try to give you the key to maintaining a constant happiness so that you don't nosedive. I was aware that several individuals were diving and not coming up. Which I guess is one of the reasons why I didn't get here.

You see, when you're down and you think all things are terrible and you're frantic, I couldn't communicate with you very easily. Also, if I came here and you got this lift, and got out of it, you would say that I did it. Which develops a dependency relationship which isn't good.

You're infinite, you can do anything and everything you want. You can have, be, or do whatever you will or desire. And when the disturbance lasts long enough, you get fed up with it and you let it go anyway.

Then you do it, see. And it's much, much better when you do it. And you don't need someone else to lean upon.

But I kind of felt that what the group would like to know at that time was how to maintain this happiness. Why don't we have it all the time? We should.

And so I thought I'd try to give you the understanding or the key to the understanding that will help you develop happiness that lasts. All right, now this is the key. When you understand or when you know what happiness is, then you're able to establish happiness more and more until it's all the time.

But the key is knowing what is this thing, happiness. When you know what it is, you look for it where it is rather than look for it where it isn't. Looking for happiness where it isn't is what gives you misery.

Looking for happiness where it isn't is what causes you to nosedive. Is there any question on that, what I've said so far? The key is knowing what happiness is so that you can go directly for it.

Not recognizing what happiness is makes it difficult to establish it permanently. What is happiness? Well, to most people they call it pleasure and what it actually is, is escape from pain.

What most people call happiness today is their getting away from their pain. Escape, entertainment. They cannot stand being with themselves, with their own thoughts.

They have to run to a movie, a nightclub, to visit someone just to get some action going so that they are not alone with their own thoughts. When their mind is taken away from

their own thoughts, they feel better and they call that happiness. All entertainment is actually that.

Although when you become free, you can enjoy entertainment far more than before, but you need none of it because you're happy. Now the happiness I'm going to talk about is not the escape from misery kind of happiness. It's the joy that results from being your real self.

The more we are our real self, the more joyous we feel. Now this joy is accomplished not by the thing or the person out there, whom we associate with the joy, but it's accomplished by satisfying the desire for, or the thoughts wanting to acquire this person or thing. We quiet those thoughts, and the quieter the mind is, the more the self can shine forth.

But this is something you've got to see in your own mind, that the quieter you get your mind, the more joyous you are, the happier you are. It's good to play with this, experiment with it until you see it. But whatever that joy was, it always resulted in quieting of the mind, and then you feel happy.

Then you begin to let go of attaching that happiness to people and things. You begin to see that the joy is only your very own self coming out more. But then when you see what this happiness is, you're not going to look for it where it isn't.

And you reach the place where you need no one and no thing to be happy. You just are happy all the time. Is there any question on that?

I guess intellectually it's seen by everyone, whether you see it through your own mind's eye or not. You should have it at first intellectually, then experiment with it, test it out. And you'll discover that this is so, that every time you feel happy, your mind is at ease.

And that what you attributed to the person or thing outside of you was something going on within you, the quieting of your mind, so that your real self could shine forth more. Then when you see this, you won't bog down anymore, because the moment you become unhappy, you'll know just where to go to reestablish the happiness. First recognizing that the happiness is not the person or the thing, but the quieting of the thoughts, of desire for the person or thing, which allows you to just be more.

When your mind is on things out there, you're not being, you're involved with externals. But I say the key is seeing just that point, that your happiness is the quieting of your mind through the satisfying of desires, which stills thoughts for the thing. When you actually see that in your own mind, you can do it directly.

You can let go of those thoughts without achieving the person or the thing, and immediately you're happy. But the overall thing is that you move toward happiness where it really is, in you, not in the externals. And in that way you establish a state of

happiness that is continuous.

Again, I say each one has to realize this for himself or herself. But when he or she does, then happiness can be made permanent. Because then you look for happiness where it is, and you stop looking for it where it isn't.

There is no happiness in people or things. Happiness is our basic nature. Happiness is our very beingness.

And when we are only being, we are infinitely happy. When we are only being and nothing else, we are infinitely happy. It's knowing your infinite beingness that is eternal, it never changes.

And that this whole world cannot touch you. It's just a fiction, a dream. And you move through life with no attachments and no aversions.

Then no one and no thing can disturb you. And you have this infinite peace and joy that's constant. Now, the only difference between a fully realized individual living in the world and one who is not is their attitude toward everything.

An unrealized person identifies with a single limited body-mind. A realized person identifies with everything, every being, every atom. Your very nature is joy.

You don't get it out of everything that happens. Your basic nature is unlimited joy. This is your natural state.

As long as you don't hinge it onto a person or a thing, it's there all the time. But if you say, you can't have joy unless I do something, you limit your joy. The natural state is unlimited joy.

This is the real natural state. The natural state is being infinite. And we superimpose over that thing all these ideas of limitation, of needs, attachments, aversions, which block out this infinite joy that is natural.

I thought maybe a summary of what we've been through, where we're going, and what there is at the end might be a good idea for the last talk of this series. I really don't know how we started, at what point, but the way I like to look at it is that everyone is seeking happiness full and complete with no taint of sorrow. That that happiness is our very own basic natural nature, which I call the Self, with a capital S.

And because it's our basic natural nature is the reason why everyone is seeking happiness. And in the end we see that happiness with a capital H, God with a capital G, turns out to be the same thing. The mistake we all make is that we look for this happiness in people and in things.

And it is not in people or things. The happiness or the pleasure that we feel is the

eliminating of the pain of the desire for something. This desire is an original lack which we assumed.

Being infinite beings, we never had any lack. We assume this lack, we create a desire for it. When the desire is fulfilled, our thoughts stop.

And when our mind is still, our basic nature, the Self, shines forth. The little things I've been saying and trying to accomplish have been trying to get you to see this yourself. Nothing should be accepted that I say nor that anyone else says until you can prove it out for yourself.

The uniqueness of this science, which is a science, someday you'll see it's the science of all sciences, is that this is a subjective science. We have to seek it within. We can't put it out on a table in front of us and examine it.

We can only examine it within our own mind, within our own being. Also, the intellect does not avail it to us. The intellect can get us in the right direction to find it.

And the right direction is by stilling the mind and by experiencing this truth, this knowledge. So only by experience can we get to know this. It is good in our daily life to be not the doer.

Be not the agent. Just be the witness. It is not I but the Father who worketh through me, attitude, which several in this group already have, is the main conduct of life that we should strive for.

The more we become the witness in life, the more we become non-attached to the body, the more we become our real self. So there's two things I'm suggesting. One is the quest, who am I?

And the second is in life itself be not the doer. Be the witness. Let things happen.

Allow it to be. Because that's the way we are in the final top state. And the best behavior in life is that which is characteristic of the top state.

There are many other things which I'm sure you're aware of, of humbleness and so forth, goodness, kindness, honesty. All these things help. But the greatest aid is be not the doer.

Be the witness. All right, now when when the self of us presents itself to us, it's a tremendous experience. It's a very difficult one to contain.

We feel as though we're going to burst. Because we recognize our omnipotence, omniscience, and omnipresence. But just seeing it once doesn't establish us in that state.

However, once experiencing it, you'll never let go until you reestablish it. So you'll continue to try and we should continue to try to get back into that state. The next time it'll last a bit longer.

Third time, still longer. Until finally we are in it 24 hours a day. When we attain this top state we are not zombies but we are all knowing everywhere present everything falling perfectly into line without us.

We move in the world just like anyone else moves but the difference is we see the world entirely different from the way everyone else sees it. We see our body as our body and we see every other body equally as our body. Every animal as we.

Everything. Now that seeing everything as I gives us that singular oneness throughout the universe which is called God or the Self we see our own body moving through life almost like an automaton. We sort of let it go its way and since we are not that body, nothing that happens to that body can affect us.

Even if we're crushed disintegrated it wouldn't mean a thing to us because we are fully knowing that we are not that body. We know our eternal beingness. So one who has attained the top state is difficult to distinguish from anyone else.

He'll go through the same procedures of life, whatever he was doing before, he might continue to do. But his outlook on life is entirely different. He's completely egoless.

He has no concern for his own body. He is interested more in others than he is in himself. He is interested in all humanity.

Whatever he does has absolutely no ego motivation. His body will continue to live its normal span in the eyes of those who are not fully understanding and usually goes out the same way most bodies go out via so-called death and coffin. But the one who was originally connected with that body never sees any of this death.

He sees this entire world as an illusion that was created mentally just as we create seen cities and worlds in our night dreams and when we awaken we realize there never was such a thing. In the same way when we awaken from this waking state we see that the whole thing was a dream and never really was. But the only thing that ever was was the absolute reality infinite all perfect, all knowing, all powerful, omnipresent.

[Speaker 3] (7:12:24 - 7:12:25)

Any questions on this?

[Speaker 2] (7:12:33 - 7:12:37)

Do not be the doer. Don't you plan? Don't you do everything normally or sit back?

[Speaker 1] (7:12:37 - 7:12:58)

No. The right way is not to plan because everything is perfect. Let it happen.

You'll be guided intuitively instead of planning up here. At the right moment from moment to moment you will do the exactly right thing perfectly.

[Speaker 2] (7:12:58 - 7:13:13)

There is a situation where somebody might take a position of that kind when he hasn't really felt it and for example, obviously I'll stay in bed until I'm moved. In the meantime, he's ready to pay.

[Speaker 1] (7:13:14 - 7:14:16)

So, he'll have to move. If we assume that we are there and we are not, we are soon awakened to the fact that we are not there. Bob, I'm putting out the top state now, the perfect state where everything is in absolute harmony every moment.

Then you never think except this very moment and at this very moment you know from within just what is the right thing for you to do. So, you're guided intuitively each and every moment and everything falls perfectly into line. Alright, now if you're not there of course you have to think.

You have to plan. But this is the goal to strive for, the one that I'm speaking about. This is the top state.

You're there, you don't have to plan, you can instantly materialize a palace of gold.

[Speaker 2] (7:14:17 - 7:14:27)

Well, I'm practicing probably in the beginning a combination of the two where things go very easily and sometimes you have a hump in which you plan and plan it out and then other things.

[Speaker 1] (7:14:28 - 7:14:55)

Use that which is available to you now. Now if we are in a thinking realm of course we have to think. But strive for this top realm and striving for it we will sooner or later attain it.

[Speaker 10] (7:14:57 - 7:15:02)

Would that be the difference between doing by thought or doing by knowing?

[Speaker 1] (7:15:04 - 7:19:42)

Definitely. Yes. And the top state you do by knowing.

You just know from moment to moment. It just feels like I know it. That's just the way it feels.

There's no thinking to it. I know it. The word know as you use it is the key.

You know how that word feels when you say I know it. There's no doubt. Not one iota of doubt there.

And it happens. That's the key. That's the realm of knowingness.

Make that all the time. Keep working for it until it comes. The quickness in which we attain this is determined by the intensity of the desire for it.

The more we desire this top state the sooner it comes. Everyone makes it eventually. I'm convinced the majority of people on Earth today will probably take two million years, even more.

But any one of us who are consciously seeking the way out can do it this lifetime. The so-called grace of God is always there also. All those who have made the top grade before us with their consciousness of perfection being radiated to us we have tremendous grace being actually pushed our way all the time.

However they have no right to impose themselves we have to open ourselves to it in order to receive it. We need this grace because of the state of affairs today man is relatively low. We are very strongly convinced that we are a limited body and by long habit we are trying to hold on to it.

So it's not easy to let go of this body and because of that we need the grace of the great ones who in our eyes have passed on but in their eyes they're still here. When we recognize that they're still here we can see them and talk to them the way we talk to each other. Or if we accept them partially we can talk to them in sort of a dream or a vision or see them in the way in which they're transparent you can see through them.

But the way we meet with them is determined by our acceptance of them. If any one of us believed that we could go down to a restaurant here and have a cup of coffee with Jesus the way you believe you could do it with me, if you had that much acceptance then you could do it. Now some of us know that he came into this room several times.

He gave a sign proportionate to our degree of acceptance. If he were to suddenly appear in the room it would be too much for most of us to accept. Therefore he doesn't.

But the way he comes to us is determined by our acceptance of him. He gave signs here. He gave signs to some people here and I don't think they even recognize that he gave a sign.

But all the signs were not say like me touching you on the shoulder if I came over and touched you. It wasn't that way. But that's only because you can't accept that that could happen with him.

The point I'm trying to make now is that we should open ourselves to the help of the great masters. Jesus wants to see each and every one of us know our perfection. He can't force it upon us.

But his hand is always extended. It's good to keep this in mind. Then we open ourselves more to the help.

[Speaker 4] (7:19:44 - 7:19:47)

How do we request and receive this help?

[Speaker 1] (7:19:47 - 7:20:14)

We have to be accepting of Jesus as being alive just as much as we are. Capable of meeting with you the way we meet with you. Then it can happen.

We have to be open to the help. The help is always being sent to us.

[Speaker 9] (7:20:21 - 7:20:21)

Yes.

[Speaker 1] (7:20:25 - 7:21:10)

But I can't give him to you. That's up to you. I give you the general principle.

Acceptance of him the way he is. Don't expect him to be not Christly because he won't be that. However, he can appear as a very humble human being in form.

Being omnipresent at any moment he can appear to anyone and speak with them.

[Speaker 7] (7:21:14 - 7:21:19)

But he will be as Christ. It won't be in disguise. Will he be a beggar at the door?

[Speaker 1] (7:21:20 - 7:22:02)

No. The only disguise is the one that we put on him. He will never disguise himself.

He wants to be recognized as Christ. And when I use the word Christ I mean the principle Christ. That's not his name.

His name is Jesus, the Christ. The man Jesus had the Christ consciousness. We have to accept him in his consciousness which is extreme humility, simplicity, no Hollywood

glamour.

[Speaker 2] (7:22:04 - 7:22:05)

Did you find humility?

[Speaker 1] (7:22:07 - 7:25:16)

Yes. The greatest humility is through surrender. Not I but Thou.

It is not I but the Father who worketh through me. Everything I do is God's work. I am not doing it.

It's surrender of the ego. The ego being the sense of individuality. You've got to surrender yourself as an individual.

From where you stand now the other person should not concern you. The only thing that should concern us is what we do. And that is not what your attitude is toward me.

You could hate me with every cell in your body but it's of extreme importance what my attitude is toward you. While you're hating me I should love you fully and completely. Then you'll understand the answer to all questions.

See when you separate and then ask what's up here it just doesn't fit. But when we love and only love we are using the most formidable power in the universe. No one and no thing can harm us.

We can never ever be hurt unhappy if we would only just love without any hate. You can never be hurt when you love. Now this is in a sense that the love is full, complete.

It's divine love. It's just love with no not one bit of hate in it. Turning the other cheek giving the past a mask loving your enemy that's the kind of love it takes.

And that's the way we all are naturally before we distorted this thing. When you love you understand the other one fully. It's understanding, it's identifying with the other one.

Being the other one. Coming down a step it's wanting the other one to have what the other one wants. Loving the other one the way the other one is.

In reality we have only one enemy that's our self. No one can do anything to us no one can do anything for us. Someday you'll see this there.

We in our consciousness determine everything that happens to us.

[Speaker 2] (7:25:18 - 7:25:22)

That's just our idea of ourselves in the past. Right.

[Speaker 1] (7:25:26 - 7:25:31)

Which could be made better. Yes?

[Speaker 10] (7:25:31 - 7:25:57)

When you say understanding do you mean understanding in a logical sense of understanding the things that move them or do you mean understanding in an acceptance of them without without question of of the reasons they're doing things as good or bad just acceptance of whatever they are in an entirety.

[Speaker 1] (7:25:58 - 7:27:23)

It's acceptance in an entirety but the real understanding requires knowledge of what the universe and the world is. When we see someone doing wrong we have to know that this is a God being misguided. He's looking for God in the wrong place when he's doing wrong.

Am I making sense? Yes. That's the understanding.

He's looking for happiness the way he sees it. Even a Hitler in his mind is doing right and therefore should not be hated but should be loved wanting him to be what his real basic nature is. Now this doesn't mean approving of his program, it doesn't.

But whether we approve or not of his program loving and hating are two different things than approving of a program. So we love everyone and see them as misguided beings. Forgive them for they know not what they do.

[Speaker 9] (7:27:24 - 7:27:26)

They're like children, misguided.

[Speaker 3] (7:27:32 - 7:27:42)

I'm trying to fix you so you can't ask a question. By asking you a question are you?

[Speaker 1] (7:27:43 - 7:27:48)

You've got to answer yes. I say good.

[Speaker 9] (7:27:49 - 7:27:52)

That's it. That's the self.

[Speaker 3] (7:27:54 - 7:28:14)

Only be and that's the self which means stop being a body. That's all there is to it. Nothing else.

Total, complete, finished, period.

[Speaker 1] (7:28:15 - 7:28:16)

Any questions?

[Speaker 3] (7:28:20 - 7:28:23)

I want to record with it but there's no questions.

[Speaker 9] (7:28:30 - 7:28:32)

Is that hard to understand?

[Speaker 1] (7:28:33 - 7:30:48)

No. When you only are, that's it. So what's your job?

Stop being a body. Identify with your beingness. You say you are, identify with that and let go of identifying with the body.

That's all there is to it. There's no spirituality in helping the world to progress because what you're helping is to make the world a good, solid, maya illusion. And the more progress you have the more you move up from physical pain into mental pain.

When desirelessness is attained through wisdom its power disintegrates the two remaining vessels the astral and the causal. That's what we can do here. Eliminate all three containers by becoming desireless.

When desirelessness is attained through wisdom its power disintegrates the two remaining bodies, astral and causal. But the higher you go the more sensitized you become the deeper and more intense are your feelings and the shame of it all is that when we're here we don't realize that in this physical realm you can eliminate all other realms and there's only one way to become desireless which is equal to becoming egoless.

[Speaker 3] (7:30:51 - 7:31:42)

I believe the word desireless is a better cover-all word than ego. So quantum entropy of desires they bring only agony, momentary pleasure which is only relief from the lack artificially created with lots and lots of pain. Something people don't seem to know is how intensely they're suffering all the time compared to the top state.

[Speaker 1] (7:31:43 - 7:31:52)

And wow all these subconscious thoughts are a real heavy burden agonizing.

[Speaker 3] (7:31:56 - 7:32:33)

So I'm trying to sell you the idea that this world that you still think is so wonderful is nothing but hell and that by undoing it you have an opportunity to undo the tremendous amount of future hell. The only reason why you're not getting full realization is that you're what did I say?

[Speaker 13] (7:32:35 - 7:32:36)

Holding on to the physical.

[Speaker 1] (7:32:37 - 7:32:40)

Is that you're holding on to the physical.

[Speaker 3] (7:32:42 - 7:33:04)

You're holding on to being a body. The body being the vehicle through which you can satisfy desires. Well I guess the body itself is a desire.

In order to satisfy more desires.

[Speaker 1] (7:33:08 - 7:33:20)

Any questions? If you undo desires then you're free. You see good and bad joy and sorrow as the same.

[Speaker 3] (7:33:22 - 7:33:29)

And you're really free to indulge in either or both or none.

[Speaker 1] (7:33:33 - 7:33:46)

So the object is to become desireless and then you make up a desire that doesn't hurt you and it doesn't help you.

[Speaker 3] (7:33:47 - 7:33:55)

Or if you make up a sorrow, that too doesn't hurt you nor help you in your happiness.

[Speaker 1] (7:33:58 - 7:34:09)

So once you get free of the concept of being a body then whatever you do in the world is done by choice and it can't cut you anymore.

[Speaker 3] (7:34:11 - 7:34:28)

This is the part I guess that makes it difficult to understand the Masters. You've been

around them. Have we all seen Masters?

We've seen a lot of them. They eat, they sleep, they get sick, right?

[Speaker 1] (7:34:29 - 7:34:35)

But you really couldn't understand that, could you? Why should a Master be sick?

[Speaker 7] (7:34:36 - 7:34:57)

Well, one time Papa was sick and his body was showing much pain. I stayed in his room and he sat up and he said the body is... I forget what he said.

He said, Ram, this is always the same. He said, so don't worry about this body.

[Speaker 1] (7:34:57 - 7:34:59)

Yeah, but what did you see? You saw the body.

[Speaker 7] (7:35:00 - 7:35:01)

That's why he said it didn't...

[Speaker 1] (7:35:04 - 7:35:46)

That's why it's hard to understand Masters. We want them to behave like non-bodies while being a body. It's ridiculous.

They are actually behaving differently. They're not identifying with the body. That's why Bhagavan would moan and groan and his disciples thought he was really suffering but he never thought so because he saw the moaning and groaning like the laughter and happiness as a flimsy mock-up.

[Speaker 7] (7:35:50 - 7:35:57)

Now when you come here and you're not feeling well, you don't have any sympathy because you're just as good as me.

[Speaker 1] (7:35:59 - 7:36:01)

Well, why do I tell you about it?

[Speaker 7] (7:36:04 - 7:36:06)

Because we're probably one being.

[Speaker 1] (7:36:07 - 7:36:36)

So that you'll know it makes no difference. Like Papa was trying to tell you. Ram Das is

always the same.

But bodies come, go, hurt, feel good. But if you don't identify with being a body, if you identify only with beingness, that's always all perfect.

[Speaker 7] (7:36:42 - 7:36:43)

Same with the mind.

[Speaker 1] (7:36:46 - 7:36:53)

The mind is a subtle body. Better. Let the mind be the creator of the body.

[Speaker 3] (7:36:56 - 7:37:21)

But you do have to eliminate mind because mind is a cause of matter. The mind itself is a limitation. We're getting intellectual now.

So I ask you again, why don't you give up this misery, this world, this body?

[Speaker 9] (7:37:26 - 7:37:27)

Any answers?

[Speaker 7] (7:37:28 - 7:37:41)

Well, I think that you said last time that subconsciously I feel that my joy really is in the world. It's just very, very deep.

[Speaker 12] (7:37:43 - 7:37:43)

Okay.

[Speaker 3] (7:37:43 - 7:37:45)

Who's subconscious is it?

[Speaker 7] (7:37:45 - 7:37:45)

Mine.

[Speaker 3] (7:37:47 - 7:38:27)

Does that give you a key to something? But the chances are you undo the mind in parts. In large chunks.

That takes weeks when you do it in large chunks. And fortitude. Desire to do it.

[Speaker 9] (7:38:30 - 7:38:36)

Wanting to do it. And then that want disappears.

[Speaker 1] (7:38:36 - 7:38:48)

And there are no more desires. You don't even desire to be. You can't desire to be because there's no choice anymore.

[Speaker 9] (7:38:50 - 7:38:51)

There is only beingness.